MAY 19 1948

The LUTHERAN OUTLOOK

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The Churches and UMT

Another Blow

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VOL. XIII MAY, 1948 NO. 5

Pointed Paragraphs

WHO'S WHO

I have received a number of requests for information regarding a prospectus sent to Lutheran pastors of a new translation of Luther's "The Jews and Their Lies." The first article was prepared in answer to such requests by Dr. Tappert of the Theological Seminary in Philadelphia for the National Lutheran Council. The second article is by Dr. T. F. Gullixson, well known to most of our readers as the president of Luther Seminary in St. Paul. The one on "The Supreme Court and Religious Education" is by Dr. Bernhardt J. Kleven of Augsburg College and Seminary in Minneapolis. Erik W. Modean is publicity director for the National Lutheran Council. His article on the World Council of Churches was released by the Religious News Service. Last month the short article on Church and State by Prof. John F. Palm of Isle, Minnesota, was crowded out. But I overlooked the line in Who's Who that listed him as one of the writers, and left it in.

DIBELIUS AND TRUMAN

But the Bishop of Berlin went back to Germany, I have been told, with one overwhelming and unforgettable experience. He said that he would describe this experience in Germany, so I presume I am revealing no secrets.

When the Bishop was received by President Truman at the White House, the two men sat down alone. Dibelius was one of the few Germans, if not the first, to obtain this privilege. There were no guards and the President is said to have said, "Now I'll call you Otto and you call me Harry." Then they talked about Germany.

Later, the Bishop, in describing his visit, said, "I am going to tell my people that I—an 'ex-enemy'—sat down with the President of the great American republic without a guard in the room, and he asked me to call him by his first name!"

I'd hate to think the story is apocryphal, but even if it were, it is as true of America even yet as the legend of the cherry tree is true of George Washington. As in the case of the choirs in our churches, neither the Bishop nor we ought to think of such things as "minor matters." More visits like his would help us to understand each other better.

—The Lutheran.

One day the telephone in the office of the Rector of President Roosevelt's Washington church rang, and an eager voice said, "Tell me, do you expect the President to be in church this Sunday?"

"That," the Rector explained patiently, "I cannot promise. But we expect God to be there, and we fancy that will be incentive enough for a reasonably large attendance."

A GENERAL ON UMT

We would feel insulted if we were seriously requested to spend billions of dollars in providing every American youth with slingshots and pea shooters to defend our shores against possible attack. Yet such a proposition would make just as much sense as would this plan to prepare us for atomic warfare by giving millions of young men the type of artillery and infantry training being demonstrated at the Fort Knox UMT unit.

Although the proposed UMT program may be a military absurdity in the light of modern technology, from one viewpoint it is a very shrewd procedure. It makes plenty of sense from the standpoint of a power-hungry military clique seeking to expand its control over our nation. No better technique for fostering such a development could ever have been devised than a system of compulsory military training.

We have seen how soldiers in civilian clothes are infiltrating key positions in our government formerly reserved to civilians. Under the impact of this process, our society faces the real danger of losing its predominantly civilian direction. More and more our policies, both foreign and domestic, are being molded by military influences. If we turn our youth over to the military for indoctrination in the authoritarian Army Psychology, we shall take the final step toward a type of society which we have always regarded with abhorrence.

—H. C. Holdridge,
Brig. Gen., U.S.A., retired.

DR. EMPIE CHOSEN

The National Lutheran Council in New York City has announced the election of Dr. Paul C. Empie as executive director of the Council. Dr. Empie succeeds the late Dr. Ralph H. Long, under whom he served as assistant executive director since 1944. Dr. Long died last Feb. 19 after 18 years of service.

DANGER AHEAD

In modern warfare the victors are ruined as well as the vanquished. Italy and Great Britain alike are ruined nations. We, in this country, have survived because we had so vas store of real wealth and natural sources; but these we are dissipat as rapidly as possible by preparat for war, by lend-lease and by fore relief. Soviet Russia has an even v er store of natural wealth, as yet lar ly untouched and undissipated. She c not lose either socially or economic in any struggle because her citiz have neither liberties nor living st dards to lose and her strange econo is controlled in the totalitarian m ner at the sacrifice of all but a minority.

I am only trying to point out t the few men in Washington, who k threatening disaster as a means of ating larger and larger armaments larger and larger military forces working as earnestly as the Commu element and perhaps far more ef tively for the ultimate destruction this nation. With them are the who find it difficult or impossible discover a modus vivendi with So Russia.

—Louis Bromfiel

THE WHOLE STORY

"Poor old Jordan tried to bor five dollars from me today," the w to-do husband confessed.

"I hope you were sympathetic," his wife.

"Yes, I was touched."

The Lutheran Outlo

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of C tian work in general. The American Lut an Conference was organized in 1930 consists of the following independent ch bodies: The American Lutheran Church, Evangelical Lutheran Church, the Augus Synod, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized member of 1,721,108. Its congregations number 6, and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ent as second class matter at the post offic Blair, Nebr., under Act of March 3, 187

Subscription Price

United States and Canada: $2.00 per in advance; $3.00 for two years in adva $3.00 per year to foreign countries.

All communications pertaining to ad tising, subscriptions and change of add should be addressed to Mr. P. A. Magnu Manager, Lutheran Publishing House, E Nebr.

The
LUTHERAN OUTLOOK

LUME XIII | MAY, 1948 | NUMBER 5

EDITORIAL

ıe Churches ıd UMT

HE ARGUMENTS against peace-time conscription in this country have often been stated. They were given in these columns as recently as August, 1947. They may be restated briefly thus:

1. Conscription and militarism in general have never prevented war. There is therefore no reason to suppose that they ever will.

2. The military mind always pares for the next war by refurbishing the methods he last war. Future wars are not likely to be fought large masses of foot soldiers. Preparedness should e the form of technical training of specialists, not eral training of masses.

3. The next war is not going to be won by anyone. It l be lost by the human race. As someone has said, ıe next war will not determine who is right; it will y determine who is left." Therefore the part of pruıce and statesmanship would be to develop a world anization to prevent war, to limit armaments, to law aggression and make it stick with an internaıal police force; not to revert to balance of power itics and armament races.

4. Universal military training would not be good discline for American youth, as its proponents claim. mies are notoriously not schools of the peaceful arts cultivators of the Christian spirit. No amount of ɔpaganda and fanfare for a new kind of purified, faceed youth army will convince many people that army ining will ever tend to produce a race of Galahads.

5. Conscription is contrary to the democratic spirit of nerica. Many of our ancestors fled to this country to :ape the same thing in Europe. We do not look with vor upon a large standing army and a military caste.

These arguments have moved most large educational associations in America and many of the large denominations to pass resolutions expressing disapproval of universal military training. In the committee hearings in Congress on this bill, representatives of these organizations were permitted to present their viewpoint. Unfortunately the church people did not present a united front.

The injection of Mr. Henry A. Wallace into the situation did not help matters. Mr. Wallace in his political speeches has been making the accusation that "big business" and "big government" are combining to produce a war psychology to further their own interests. Suddenly the church people and the educators found themselves on the same side of the UMT question as the champion of the third party with his Communist supporters.

That gave Mr. Owen Roberts, former justice of the Supreme Court and head of Mr. Truman's Commission on Military Training the opportunity to lump them all together in a generalization that sounded suspiciously like a smear. "The organized core of opposition to universal military training," he said, "is the Communist Party." Members of churches which have been traditionally opposed to militarism rightly resented that remark as unjust and a calculated attempt to "frighten those who have to date held views opposing the measure."

An example of the divided impression given by church people is presented by the testimony of Dr. Daniel Poling and Dr. J. M. Dawson, both Baptist clergymen. Dr. Poling is editor of the *Christian Herald* and a member of the President's UMT Commission. He said that he still had hope that "universal military training may

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make the draft unnecessary." (That seems like an odd statement when a number of Congressmen are inclined to take the position that "a highly selective draft may make universal training unnecessary.") The other Baptist, Dr. Dawson, is executive secretary of the Baptist Joint Conference Committee on Public Relations. He said he believed that many military leaders are opposed to UMT but are unable to express their opposition because of Army regulations.

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But the most surprising difference of opinion within a single denomination came to light when two princes of the Roman Catholic Church arrayed themselves on opposite sides of the question.

Cardinal Spellman took his position in a speech to the Friendly Sons of St. Patrick at a dinner which President Truman attended. The cardinal said:

> "My daily prayer, my life-long work is to help bring peace to men and men to God. And it is because I do hate war that I must put my trust in men who know better than I the dangers that beset America; and if these men, chosen by the vote and confidence of the American people, believe preparedness will prevent war, then I, who love America better than I love my life, cast my vote, as a private American citizen, for universal military training . . . While Rome burns literally and symbolically, the world continues to fiddle."

That last remark may be significant, made as it was in the presence of the President of the United States. Was it intended to convey the idea that the U. S. should take steps to prepare an army to defend Rome? "While Communism is an enemy of Catholicism," said Cardinal Spellman, "it is also a challenge to all men who believe in God and in America." It would not be surprising if this is the official "line" of the Catholic hierarchy. Representative Donald O'Toole, Democrat of N. Y., said on the floor of Congress that our government should take the lead in guaranteeing the future safety of Pope Pius XII if Communists win the Italian election, "lest some fanatic or group of fanatics should invade the Vatican and bring harm to this holy man. I say that our government and the other governments comprising the western bloc of free peoples should and must take immediate steps to insure that the Pontiff be safeguarded both as to person and as to action."

But if this is the "line" of American Catholicism, the position taken by Cardinal Dougherty of Philadelphia is surprising. The 82-year-old archbishop warns that where conscription exists "is precisely where most wars have taken place." As to the effect on young men, he says that it would "throw them, with all their inexperience, into frightful temptations calculated to undermine their morality and physical health. . . . Venereal disease would rise in a frightful degree and break down the health of future fathers of families." On the danger of creating a military caste Cardinal Dougherty says that compulsory training "is boosted most by soldiers, particularly Army officers, who covet promotions and higher salaries."

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So there you have an issue that lines up Henry Wallace, Cardinal Dougherty, and most educators and Protestant church leaders on the same side. Regardless of the strange bedfellows, I believe that is the right side of the question. But if it is the right side, it is very unfortunate that the churches could not support it more unitedly. As it is, the members of Congress must conclude that the country is about evenly divided on the issue. The people have not given them any plain directions as to what they want.

Buttery Politics

HOUSEWIVES who thought that at last they would be able to buy oleomargarine already colored are going to be disappointed. The Congressional committee in charge of the bill refused to vote it out for discussion on the floor. The dairy lobby succeeded in bottling it up in a Presidential election year.

Whether this was as smart politically as the Congressmen thought it was is open to question. I haven't anything against butter personally; it has been a favorite food with me for over fifty years, and none of the substitutes appeals to me. Nevertheless butter makes only rare appearances on my table nowadays, and substitutes are there frequently. White collar salaries and dollar butter are not good running mates. And there are hundreds of thousands of families, maybe millions of them, in the same situation—and they all have votes.

Not only that, but the farm vote is no longer a unit in the butter-oleo controversy. Not all of the ingredients of margarine are imported from far countries these days. Some of them are grown on farms in this country—soy beans, for example. Legislatures in many of the states have been dominated by rural representatives. As a result the states have put laws on the books that favor butter producers and penalized the producers of margarine. As long as butter was within the reach of common people, it didn't make so much difference. But now it does.

One of the tricks of the dairy lobby that is especially exasperating to housewives is the special tax on the sale of colored margarine. It is probably intended to force the sale of margarine uncolored, so that it looks like lard. Thus it suffers by comparison with butter. For the American people is conditioned to want a yellow spread on its bread. So the margarine producer has to sell his product white, with a little coloring capsule in the package. And the housewife has the messy job of mixing the color in the margarine. But here is a strange thing. There are times in the year when dairy cows are not on green feed and butter also becomes pale. Then the producers of butter add coloring to their product. But there isn't any law that forces dairymen to sell pale butter and coloring matter separately so that the purchaser has the mixing job. There isn't even any law that requires the product to be marked, "Color Added," as is the case with painted oranges.

ut the politicians seem to be afraid of the dairy lob-
When Harold Stassen was asked what his position
on the oleo bill, he said that he did not think it
necessary to remove the restrictions on margarine;
er was coming down anyway, etc. But on the same
the newspapers announced that the oleo bill was
led up in committee, they also reported that the
olesale price of butter went up eight cents a pound
ome places. Of course Mr. Stassen was campaigning
he time for delegates in Wisconsin, where he expect-
to make a good showing. And Wisconsin is the
emost dairy state.

am not against Mr. Stassen. The sixteen votes in
committee that kept the oleo bill from being re-
ted out were all Republican. I am not against Re-
olicans. I am not against butter or dairy products
dairy farmers. But I am for fair play, and I don't
nk the margarine business is getting a square deal.
d I don't think the millions of American families who
margarine of necessity are getting a square deal.

lse Importance

LISTENED to a Sunday evening broadcast by the
voice of Jergen's lotion. It was remarkable, but not
the way he thought it was. It was remarkable as an
ustration of how much bombast and self-importance
n be packed into fifteen minutes.

The whole thing took the form of a patronizing address
the President of the United States. "Mr. President,
you know . . . ? Mr. President, I think I ought to
l you. . . . Our law, Mr. President, gives you the
wer to act. . . . Mr. President, the Kremlin does not
ow this. . . . I think, Mr. President." An uninformed
tener might conclude that some great nation had
osen its most illustrious statesman and sent him as
ambassador to have an interview with America's
ief executive.

"Upon what meat doth this our Caesar feed that he
grown so great?" (Maybe I ought to save that line
r Petrillo instead of wasting it on Winchell.) Who
ected him or appointed him adviser to the President?
an a soap company or a soup company by the simple
ocess of sponsoring a broadcast become a power in
ternational politics? And what preparation has this
per-commentator had for his eminent position? Does
s career as night club snooper, maternity ward re-
rter and Hollywood divorce announcer qualify him
a great mind? Does his job as lotion advertiser give
m access to world news that our government does not
ve?

Our commentators are going to drive their own busi-
ss into the ground if they are not careful. We Ameri-
ns are so used to free speech and value it so highly
at we tend to let almost anybody say almost anything.
e would like to keep it that way. We are mindful of
e fact that the day might come when we common citi-
ns would like to band together to air our views on some important question; and we would not want to lose the chance through laws restricting free speech. But if the commentators continue their exasperating role of supermen the rest of the country may have to accept restrictions in self-defense.

Any public commentator builds up in time a clientele of admiring listeners. They send him fan letters, bolstering his ego. Presently, if he has not enough sense to take himself with a grain of salt, he begins to believe in the flattery himself. He becomes pompous and opinionated and speaks with an air of omniscience. He likes to give the impression that he is the confidante and adviser of the great. "Thanks for your letters. Many of them were put on the desks of top men in government" (exact quotation).

It ought to be pointed out to such self-important persons (1) that they have not been elected to any office, and probably could not be; (2) that hand lotion or hair oil jobs do not constitute an anointing from on high; (3) that policy-making will continue in the hands of elected and appointed representatives of the people who have access to more information than a reporter; and (4) that their job is simply to report the news, not to plot the nation's course.

Another Blow

THE SUPREME COURT has done it again. By a 6 to 3 decision handed down Monday, March 29, the Court ruled that a New York law is unconstitutional. The law, which was enacted in 1897, was one which prohibited the publication and distribution of immoral magazines. The Court declared this law which has stood on the books for fifty years unconstitutional because it did not specify with sufficient exactitude what kind of a publication is to be regarded as offensive to public morality.

The majority opinion, read by Justice Reed, said: "The law . . . prohibits distribution of a magazine principally made up of criminal news or stories of deeds of bloodshed or lust so massed as to become vehicles for inciting violent or depraved crimes against the person. But . . . we find the specification of publications prohibited from distribution too uncertain and indefinite to justify the conviction of this petitioner."

There are nineteen other states which have similar statutes. The Ohio law is sixty-three years old. But now doubt is cast on the validity of all of them by the decision in the New York case. Justices Burton, Frankfurter and Jackson dissented in this case, and Justices Burton and Frankfurter joined in a dissenting opinion in which they pointed out that following this decision of the Court it will be impossible to obtain convictions in any of the nineteen other states.

I have always held and have frequently said (1) that the decent people of this country could have the kind of country they wanted, if they were willing to cooperate, and (2) that it is the duty of Christian people to see to

it that laws are enacted which will make it more possible to live like Christians and to rear Christian children. But what good will it do us to obtain laws to protect our children from unscrupulous purveyors of trash and filth, if the highest court in the land simply throws those laws out of the window?

We can understand better now the petulance of a former President who believed certain legislation to be desirable, but saw it invalidated by Supreme Court decisions. His peevish reference to "nine feeble old men" was followed by a proposal to pack the Court with additional members who would presumably share his own viewpoint. This met with such determined resistance on the part of the people and their elected representatives that the plan had to be given up.

But now the Christian people of the land are in a similar position. We obtained permissive enactments by many state legislatures which made it possible for our children to get one period of religious education a week on released-time. After many years of satisfactory practice, the Supreme Court threw the plan out on petition of an atheist. We obtained regulative laws in twenty legislatures which made illegal the publishing of suggestive and indecent literature. After being in operation for fifty or sixty years in some states, the Supreme Court now throws these laws out on the petition of a convicted publisher. Two decisions in one month constitute serious hindrances to the attempts of Christians to make this country safe for Christians.

The question is, What can we do about it? There are three possibilities—change the Court, change the laws, or change the interpretation of the laws.

There is little hope of changing the Court. The former President, thwarted in his attempt to pack the Court, stayed in office long enough to see almost the entire personnel on the high bench replaced by his own appointees. Such an opportunity is not ours, no matter how long we stay on the job, for the members of the Court are appointed, not elected by the people.

The second possibility lies in changing the laws. This could be either a change in the constitution or in the laws under the constitution. I have pointed out previously that I do not think we want to change the constitution to make this a Christian nation by definition. But Christians will have to take the trouble and devote the necessary time and study to the preparation of laws that will stand up under the scrutiny of the high court. The third possibility is to change the interpretation of the laws by building up such a force of public opinion as to demand of the Supreme Court interpretation of the laws that will at least not be directly contemptuous of Christian opinion. Note that both these decisions were split, and that the reasoning adduced for the majority opinions was, in the opinion of many, including some of the Supreme Court Justices, none too clear or cogent.

However, as long as Supreme Court Justices are appointed for life, the pressure of public opinion on their decisions will probably be slight. It was planned that way. The Court was supposed to operate on a high plane of impartiality, independent of any influence that might be brought to bear on it. That is a good theory but only as long as you have really big men on the Court. It is conceivable that the people, who in a government such as ours are the final authority, might under sufficient provocation change the method of choosing the personnel of the Court so that the Justices would be elected by the people and not be, as now, almost entirely the choice of one man; and elected for a term of years, not for life, so that a Court, once constituted, would not be an unchangeable group as long as they live.

The River Road

When I was a child
My father and I trudged home
One rainy and windy and starless night and cold
Along the river road.

So black the gloom
My father was only a hand,
But a hand I held, and that was enough for me.

When at length we reached and rattled the kitchen door
And Mother came out of the light beyond
And opened her arms to me,
My father said softly,
"He's been a brave lad, Mother."

I am still a child on the river road.
The night is black.
Be brave, my soul, be brave.

G. J. Neumann.

A Projected Translation of Luther on the Jews

Theodore G. Tappert

TATEMENTS HAVE GONE OUT from Tulsa, Oklahoma, over the signature of Jonathan E. Perkins, to announce the publication in English translation Luther's book entitled *The Jews and Their Lies.* It rue, as Mr. Perkins declares, that "no English transon is available." It is not true, however, that "pracly all of the German language copies have been deyed," for this book is reproduced in all the standard ections of Luther's works, the best critical text being t of the Weimar edition, Volume LIII, pages 417-552. cordingly there is nothing remarkable about the fact t "fortunately we have been able to lay our hands one copy."

Whether the projected publication becomes the "most sational translation of the century" remains to be n. For the present it is enough to observe that Mr. kins' announcement of it is both sensational and misding. To publish this one utterance of Martin Luther, art from his other utterances, is not only likely to do lence to Luther but is also unlikely to contribute to solution of the "Jewish problem" today. Luther's k can be understood aright only in its historical con-t. If it is lifted out of this context and applied to the sent "fight over Palestine" and the campaign "organd by the political Zionists," it will certainly be misad and misapplied. Luther's fundamental concern was t political, economic, or racial. His concern was theogical. He was a critic not of the Jews as a race, but Judaism and its implications as Luther understood em. To call Luther anti-Semitic, as Mr. Perkins does implication, is therefore to give the term a connotaon which it does not properly have.

It is true that in this book Luther used violent lanuage with reference to the Jews. The fact of the matr is that most of his polemics were seasoned with rthy and sometimes (especially for modern taste) ousive language. Princes, Luther wrote for example, re usually the greatest fools and the worst knaves on rth." Peasants he called "perjured, disobedient, rebelous murderers and blasphemers." "It is almost imssible for lawyers to be saved," he wrote. Merchants e described as "manifest thieves, robbers, and usurers." e asserted that the pope is "anti-Christ" and monks are me dogs that lie on pillows and whistle with their nd-ends." But for his own countrymen Luther usually served his sharpest words: "I know well that we Gerans are brutes and stupid beasts" and "swilling swine." We Germans are much worse than the Jews." It would ppear that, if Luther was anti-Semitic, he must also ave been anti-German.

This is not to suggest that Luther is above criticism. e was given to overstatement, was not always well-formed, and shared many of the prejudices of his contemporaries. Toward the close of his life, when he was debilitated by illness and wracked with pain, he was often irritable and subject to volcanic outbursts of wrath. Such an outburst was the work in question which appeared three years before Luther's death.

The Background of the Book

The Jews had suffered disabilities throughout the Middle Ages. In the year 1215 the Fourth Lateran Council decreed that Jews must wear yellow badges to distinguish themselves. They suffered from crusade and inquisition. They were banished from all the major countries of Europe until, at the very close of the Middle Ages, Germany and Poland were the only countries in which they enjoyed relative quiet. Yet even here their freedom was often severely curtailed.

In the early years of the Reformation Luther criticized the treatment of the Jews. He directed his criticism especially against the church for its inhumanity and for its failure to acknowledge its missionary obligations. He hoped, as he expressed it in his tract entitled *That Christ was Born a Jew* (1523), that "if we treat the Jews fairly and instruct them in the Word, many of them will become Christians."

In this hope Luther was disappointed. A few Jews were baptized, but almost all of them remained secret adherents of Judaism. Gradually Luther came to the reluctant conclusion that the Jews had hardened their hearts against Christianity. This conviction was confirmed by his reading of medieval books by and about Jews. It was strengthened by reports that some Jews, as tools of his ecclesiastical opponents, were plotting to poison him. Yet despite this change in attitude, which can be traced especially in his Table Talk, Luther proposed, as late as 1537, to expound the Christian faith for the Jews once again in the hope that some might be converted from their "folly."

In the following year Duke Wolf Schlick, of Falkenau, wrote to Luther about Jewish propaganda in Moravia which was influencing some Christians to adopt the Sabbath, circumcision, and other Jewish practices and beliefs. To rebuke these people Luther wrote the tract *Against the Sabbatarians* (1538). Afterwards he alluded from time to time to his intention of treating this subject at greater length. In the meantime, while engaged in the preparation of his commentary on Genesis, Luther encountered rabbinical interpretations with which he disagreed violently. On May 18, 1542, he received from Duke Wolf Schlick a copy of a Jewish reply to his *Against the Sabbatarians* in which, in the form of a dialog, a Jew so twisted and distorted Luther's tract as to make the Christian faith appear ridiculous. It was the reading of this reply, in addition to the duke's request for a refutation of it, which caused Luther to write the angry book, *The Jews and Their Lies.*

The Argument of the Book

There is hardly any use in trying to persuade Jews to embrace Christianity, Luther asserted in this book, but if his writing "should help to make some Jews better, it is so much to the good." His real purpose, Luther explained, is to warn Christians against the proud boasts of Jews and against their interpretations of the Scriptures which he calls lies. He singles out five: (1) The claim that Jews are descended from the best people on earth and that Gentiles are worms by comparison; (2) the assertion that circumcision is uniquely Jewish and a good work; (3) the boast that God gave the law only to the Jews, although no one ought to boast that he has the law if he does not keep it; (4) the insistence that God gave the Jews Canaan, Jerusalem, etc.; and (5) the expectation of a Messiah other than Jesus Christ.

Thereupon Luther discusses current reports and rumors concerning the plunder and murder of Christians by Jews. In their worship, he declares, the Jews curse Gentiles and invoke misfortune upon them. They call Jesus a bastard and say that Mary committed adultery with a blacksmith. Such lies must stop, and those who are guilty of propagating them must be dealt with severely. Their synagogues, schools, and homes should be destroyed, their blasphemous books should be burned, teachers of such blasphemy should be silenced and their freedom curbed, the Jews' practice of usury should be forbidden, they should be made to work as other people do with the sweat of their brows, and it would be best if they returned to their homeland.

Such wrathful and drastic proposals are accompanied by more moderate advice and temperate assertions. Christians ought to avoid Jews but "must not curse them or do them bodily harm." Jews may believe what they wish, but they should not be permitted to "vilify and hinder our faith." The wrath of God is upon them, Luther stated. "Dear God, heavenly Father, turn about and let Thy wrath come to an end for the sake of Thy dear Son. Amen." "May Christ, our dear Lord, mercifully convert them. Amen."

It must be remembered that this book was written at a time when blasphemy was a civil offense punishable with confiscation or banishment. It must also be remembered that it was written by a theologian who would not have shared what is often referred to today as the "Hebrew-Christian religion," for Luther believed that there is a difference between Judaism and Christianity. Accordingly his criticism of Judaism is in itself no more anti-Semitic than a criticism of Mohammedanism is anti-Arabic. Above all, it must be remembered that this book was written by a very human and fallible person whose views were conditioned by the age in which he lived and by the infirmities of approaching death.

The translation of Luther's works deserves encouragement. But the selection of this particular piece for the purpose suggested by Mr. Perkins seems to be about as wise as the publication, let us say, of a translation of Deuteronomy 21:18-21 for the solution of the problem of juvenile delinquency today.

Displaced Persons

T. F. Gullixson

STILL STANDS the forest primeval; but under the shade of its branches
Dwells another race, with other customs and language,
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land to die in its bosom.
In the fisherman's cot the wheel and the loom are still busy;
Maidens still wear their Norman caps and their kirtles of homespun,
And by the evening fire repeat Evangeline's story,
While from its rocky caverns the deep-voiced, neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest."

It was to these solemn rhythms that the America of Longfellow's age responded in heart throbs to the story of displaced persons from Nova Scotia resettled with haste and some confusion among the hamlets of the then British "Colonies" from Massachusetts southward.

Evangeline's story is a sad one. Today you could multiply its sadness and its miseries by ten thousand and the tale of the tragedies of displaced persons in Europe, in Siberia, in India, in China is not the tenth told.

Who are the Displaced Persons with whom legislative proposals now before the Congress are concerned? There are such variations in answers given that it is best to quote official authority. The Report of the Senate Committee on the Judiciary in connection with Senate Resolution 137, the so-called Wiley Bill, presented March 2, 1948, must be deemed authentic as well as the latest source of information. Under the heading: "History and Background of the European Displaced-Persons Problem" we find on page 8

"The Beginning"

"The displaced-persons problem in Europe had its inception in Germany, Austria, and Italy simultaneously with the cessation of hostilities. When the war ended, the Allied armies became the guardians of about 8,000,000 persons consisting of those liberated from extermination camps, prisoners of war, forced laborers brought in by Germany from conquered and occupied states, and many thousands who fled before the advance of the Russian armies.

"These men, women, and children posed an immediate problem of care, maintenance, and repatriation. About 7,000,000 were eventually repatriated, but approximately 1,000,000 remained in the United States, British, and French zones of Germany and Austria and in Italy. Many refused to return home because of political and social upheavals in their native lands."

— — —

"When those who willingly returned had departed and thousands who refused to return remained, the United States authorities, except in isolated instances, refused to use force to effect their return. The policy was established that none would be evacuated from the United States, British, and French zones by force."

— — —

"The forcible repatriation desired by Russia of the Baltic people, the Ukrainians, Poles, and nationals of all countries occupied by Russia or controlled by communist governments, has been consistently refused by the British, French, and American Governments."

The Senate Committee further asks: "Who are 'Displaced Persons'?" and answers: (p. 8 & p. 9)

"Although the constitution of the International Refugee Organization" (This constitution seems to be basic for care of and in planning for the future of displaced persons) "contains separate definitions of 'refugees' and for 'displaced persons,' the two classes of persons are, under said constitution, equally the concern and under the jurisdiction of the organization.

"Generally speaking, eligibility under the constitution extends to all persons in the world who are or who may hereafter be out of their country of nationality or former residence and who are unwilling to return because of fear of persecution, and to persons who fled from Germany or Austria because of Nazi persecution and have returned but have not been resettled.

"One notable exception is a group numbering some 10,000,000 persons of German ethnic origin who lived in Poland, Czechoslovakia, and Hungary, many of whom were from families that had lived in these countries for generations, but who since the war, pursuant to the Potsdam agreement of August 1, 1945, have been expelled from these countries and forced into Germany and Austria. By September 1947, approximately 3,000,000 of these persons had entered the United States zone of Germany alone. These 'Volksdeutsche' are by the constitution expressly excluded from the concern of the International Refugee Organization and are therefore ineligible for care and maintenance by the Organization."

I have deemed it wise to quote this official document thus at length for two reasons.

The correspondence received by the Minnesota Commission on Resettlement of Displaced Persons has revealed many instances where deeply concerned individuals were clearly under the impression that exiled kinfolk now resident in Germany could be reached and helped under the Stratton Bill or similar legislation even though they were of German blood and in some instances even German citizens.

This present status of the 10,000,000 "Volksdeutsche" should be known lest disappointments be too great both there and here when D.P. legislation finally becomes effective.

There is a second and more pressing reason why this result of the Yalta Agreement should be known. It is obvious that in these 10,000,000 persons, homeless in the homeland of their fathers, there is the making of a gigantic tragedy of slow death by starvation unless the economic problems of Western Germany are faced in relation to the current status of the problems on the continent of Europe which the Potsdam and other similar autocratic agreements have created.

Though there be these ten millions in Germany; though there be other ten million refugees in India technically eligible; though such letters come as the one in our files containing this line: "There are 30,000 Poles in a Displaced Persons Camp in Northern Rhodesia, Africa, waiting for opportunity to begin a new life in America"; our immediate concern under the title of this article will be those who are in "the displaced persons camps of Germany, Austria and Italy."

On page 15 of the Senate Report quotes is a special heading:

"The Palestine Movement"

"During the European investigation, considerable attention was accorded the Palestine question since it has a direct bearing upon the solution of the displaced-persons problem and upon any revision of the immigration laws."

"Information reaching the subcommittee, particularly the facts gathered by the investigations abroad, indicates that the migration of Jews from the Communist-dominated countries of eastern Europe into Germany, Austria, and Italy is part of the over-all plan to establish the Jewish State in Palestine. It is the concern of the subcommittee because many thousands of these migrants have acquired the status of displaced persons to be fed, housed, and protected by the Preliminary Committee of the International Relief Organization and the American Army of Occupation in Europe.

"Ninety-five per cent of the Jews in the United States zones express the desire first to go to Palestine. Second choice is the United States."

"It cannot be categorically stated that the migration

of Jews from eastern Europe into the American zones of occupation was planned and managed by the various Jewish agencies operating in America and in Europe. Such agencies have actively aided the movements after they started and have contributed money and effort in arranging transportation, food, and shelter for many thousands."

These paragraphs from the report will throw light on the Displaced Persons problem as a whole and particularly on that ghastly tragedy which is now unfolding in Palestine.

In the share which the United States will have in this resettlement, quotas must be in just and equitable proportion to the ethnic and religious make-up of the states welcoming the new immigrant. Discrimination here lies altogether too near at hand.

We quote here from another official document, the Report of a Special Subcommittee of the Committee on Foreign Affairs, of the House of Representatives, the so-called Fulton Report, (p. 69):

"The subcommittee noted also evidence that there was at least indirect religious discrimination in the selection of immigrants.

"The passengers aboard the United States Army transport *General Sturgis* sailing for Brazil on May 2, 1947, showed the following percentages: Families—Roman Catholic 41, Greek Catholic 20, Orthodox 30, Protestant 9; individuals—Roman Catholic 48, Greek Catholic 12, Orthodox 31, Protestant 9.

"The passenger break-down on the United States Army transport *General Heintzelman* leaving for Brazil on June 2, 1947, showed 289 Roman Catholics, 224 Greek Catholics, 271 Orthodox, and 81 Protestants.

"On the United States Army transport *General Sturgis* leaving for Venezuela on June 12 were 213 Roman Catholics, 79 Greek Catholics, 454 Orthodox, and 69 Protestants.

"The passengers aboard the United States Army transport *General Stewart* leaving for Canada on August 13, 1947, included 312 Roman Catholics, 193 Greek Catholics, 70 Evangelical Lutherans, 48 Orthodox, 3 Baptists, and 1 nonprofessing.

"The above figures are given not with the idea of criticizing the receiving countries, but rather to point out that the present resettlement trend does not contribute substantially to the solution of the Jewish facet of the displaced persons problem."

The resolutions now before Congress differ widely. The one provides for the admission of 400,000 displaced persons over a four-year period. The Senate bill provides for admission of 50,000 each year for two years, 100,000 in all. What final form the legislation will take we cannot now know.

Problems

There are realities to confront under any legislative action.

Means and costs of transportation over land and over sea are as yet uncertain; likewise as to defrayment of such costs whether by government agency, by social or church agency, or by individual sponsor.

The several states as well as the national government will no doubt seek assurances that the immigrant under this special legislation shall not become a public charge and dependent.

It is the hope under both, and in one of the bills the express proviso, that 50% of the immigrants are to be absorbed in rural areas.

Whether re-settled in city or in country, the long-range problem will be absorption of family units into the labor and the life of the community.

Will the Labor Unions welcome the breadwinners into membership and assure them so far as is possible of regularity and continuity of employment? Officially the answer is an emphatic yes!

The A.F. of L. and the C. I. O. through their presidents, Mr. Green and Mr. Murray, are officially on record in favor of legislation now before Congress.

The details of this welcome in the local areas of local unions may not be so easy to arrange, because of housing and other reasons.

Concerning the settlement of these displaced persons in rural areas there is much vaporous and unrealistic thinking and writing.

An editorial in the St. Louis Post-Dispatch after citing the population losses 1940-1947 in six midwestern states; after stating that the average age of the farmer in North Dakota is 60 years; after stating that warplant migration had brought many towns and some cities in a certain western state to "the verge of collapse" presents this easy solution:

"The openings which are thus left on farms, milk routes and dairies, in blacksmith shops, farm machinery agencies and small town businesses are waiting today to be filled by many thousands of Europe's displaced persons. Men and women and children of Europe will be immediately at home on this land. They will be at home just as years ago many of their people came to the states of the Missouri and upper Mississippi valleys and were at home on the virgin plains."

Back of the migrations from Missouri valley farms is the fact learned by bitter experience that the family size farm in these areas of lighter rainfall must of necessity be far larger than a cornbelt or dairy farm unit, and that the empty houses on lonely prairie hills do not mean opportunities for new emigrants; they are so often the saddening monuments to the earnest endeavors of well-equipped and hard-working Americans to make a go of it. This last winter on the great plains would have spelled death to any open country dweller not well housed and well supplied with food and fuel and transportation to bring in more feed, food, and fuel.

The thought that ranks of D.P.'s from Europe can step into the places of the farm owner in North Dakota —average age 60 years—is a fine fancy for wishful planning. The farmsteads in many instances are far more vast in dimension than the usual old Europe estate.

machinery to operate such a plains farm costs a ll fortune. A small army of American men and nen are waiting vainly for a chance at a farm home heir own. There are no free homesteads in America y on which an immigrant may be "at home on the in plains" as were our fathers of 75 years ago.

here is room in the Midwest for many D.P. farm ilies and for many technically trained workers. The urns on questionnaires submitted clearly reveal a rt and a will to help. But this room, except in a y few instances where personal loyalty to kinfolk is appy combination with ability to help, not for one r, but for five or ten; this room I say, will be avail- e on a larger scale only as an American community eavor. Whether in an industrial center or in a rural a it is a community interest, not just Protestant, or holic, or Jewish, but a community interest. The churched as well as the churched are involved and should be concerned.

he Minnesota Commission has assigned to sub-com- tees for further study such realities as these:

Resettlement of displaced persons must be considered terms of families, not in terms of individuals only. er one-half of displaced persons are women and chil- n.

mmigration costs, per family unit, and who is to pay m?

Required guarantees that immigrants under this legislation shall not become public charges; for deportation, as with ordinary immigrants will be impossible.

The cost of establishing an immigrant family on a subsistence homestead. A preliminary report submitted to Governor Youngdahl indicates a safe estimate at about $7,500 for a forty-sixty acre subsistence farm-plot. But Minnesota farm economists do not recommend it as a procedure.

Possibilities for definite sponsorship of immigrant families by farm communities or parishes to be settled on subsistence acreage with assured opportunity for regular employment elsewhere.

Proper safeguards against attempts to re-sell submarginal lands as possible homesteads for resettlement of displaced persons.

Proper safeguard against plans for seasonal agricultural employment without provision for year around family subsistence.

The question as to whether local labor groups or unions might be able to sponsor for settlement in their communities craftsmen and their families with such asurance of regularity of employment as conditions will permit.

It is a growing conviction with the writer that these questions will have to be faced and answered throughout the whole country before mass settlements of displaced persons can become a reality in these United States.

The Supreme Court and Religious Education

Bernhardt J. Kleven

MUCH HAS ALREADY BEEN WRITTEN and spoken concerning the famous decision of the Supreme Court of the United States in the case ashti McCollum v. Board of Education, of March 8, 48, involving the teaching of religion in the public hools of Champaign, Illinois. The teaching was not mpulsory, but was entirely optional and approved by e parents of those children who received instruction. ne classes were conducted in the grades from the fourth the ninth inclusive during school time and in the ublic school buildings. The religious teachers were lected and paid by a Council of Religious Education mposed of members of the Protestant, Catholic, and ewish faiths. This Council paid all costs, and super- ised the program. Mrs. Vashti McCollum, who brought ne suit for a restraining order into the Illinois courts, the wife of an assistant professor at the University f Illinois. Her father, Mr. Arthur G. Cromwell, is resident of the Society of Free Thinkers of Rochester, lew York. He has secured the abolition of religious raining in three towns of upstate New York. The case an the gauntlet of the Illinois courts, with the defend- nts being sustained in all of the courts. When the case was appealed from the Illinois Supreme Court to the United States Supreme Court, that Court reversed the Illinois decision.

New angles of the possible consequences of the ruling of the Court are arising continually. Surely the results may be far-reaching, and not to the welfare of our nation, for we are fully convinced of the truth that "Blessed is that nation whose God is the Lord." This decision may well reduce still more the inadequate opportunities which most children now have to become acquainted with the Word of God.

The Case Considered

There are a few aspects of the Court's decision which it would be well to consider. The weakness of the position of the Court is first of all reflected in the diverse approaches of the majority justices in arriving at the decision reversing the Illinois Supreme Court. In addition to the majority opinion of Mr. Justice Black there were two concurring opinions, each arriving at the majority decision from different lines of reasoning, including some contradictory arguments. Regarding the di-

versity of ideas found in the opinions of the majority, the dissenting Justice, Mr. Reed, says, "I find it difficult to extract from the opinions any conclusion as to what it is in the Champaign plan that is unconstitutional." The First Amendment of the Constitution of the United States has this to say concerning religion: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." The historical background of this provision of our Constitution fails to support the interpretation given by the Court. The clause was included in the Constitution for the purpose of preventing *Congress* from ever providing for any church establishment by the *federal* government, that is, from establishing a state church of the United States. Some efforts had been made to provide for an established church in Virginia, but difficulties encountered in the legislature led to their abandonment. Conditions of an established church had existed in some of the colonies with rather unfortunate results. The history of the established church in England had not been altogether happy. To avoid the consequences of the federal government tying itself in with any church or setting up such a church system, or officially favoring any special church, the First Amendment, including the clause quoted, was adopted by the states in 1791.

But this was not the first time that the Court had been requested to decide on the question of certain types of relationships between religion and the state. One such case of considerable importance was that of Everson v. Board of Education. In a decision handed down by the United States Supreme Court in February, 1947, the Court found that reimbursement by the Board of Education of Ewing Township, New Jersey, to parents of children for transportation costs on public (commercial) busses to parochial schools was not a violation of the First Amendment. Mr. Black wrote the opinion. But the application of the rule laid down in this case did not necessarily apply to the case in question.

It would appear that there is a vast and distinct difference between establishing a church, and, as the Justice states, in quoting from the Everson case, "erecting a wall between the church and the state which must be high and impregnable." But this quotation is misapplied. It is an elaboration of a statement made by Thomas Jefferson in his annual report to the President and Directors of the University of Virginia, which he helped to establish and which he served as Rector. The phrase by Jefferson a "wall of separation between church and state" was a general statement of policy in connection with the University, and not in connection with any government problems. Neither was it made to discourage religion, nor was it meant to exclude religion from the University. Rather he recommended that religious instruction should be provided by the various "sects" of Virginia or any other state, to be "established within, or adjacent to, the precincts of the University (of Virginia)." The students would be "expected to attend religious worship at the establishment of their respective sects . . ." Most significantly the dissenting Justice, Mr. Reed, points out that "a rule of law should not be drawn from a figure of speech." And such was done with the figure of speech of Jefferson. The employment of the phrase by Mr. Black echoes not a little like the "law of the Medes and the Persians which changeth not."

A Christian Nation

The foundations of our nation rest to a large extent upon the Christian faith, and we have been blessed above any other nation. Even the government recognizes the need of calling upon Almighty God. Chaplains are provided for the men in the armed services. Congress begins its sessions with prayer; reading of portions of the Scriptures and the Lord's Prayer are part of the school program of the District of Columbia. We fully subscribe to all of this. Must we dispense with this now since the majority of the Court states that there must be a "high and impregnable wall between the church and the state?" Mr. Justice Frankfurter concurring says that "Separation means separation, not something less." That is a very plainly spoken statement. But Mr. Frankfurter at one time also said that even though a proposition may be simply stated, the interpretation may not be simple.

Furthermore, the clause relating to religion in the First Amendment states that Congress shall make no law "prohibiting the free exercise thereof," i.e., of religion. It is not possible here to find any justification either by implication or inference for the ruling of the Court that the teaching of religion for those who wished to avail themselves of the opportunities offered in the public schools of Champaign was in any respect a violation of this Amendment. *Congress* was not prohibiting the free exercise of religion here as Mr. Reed points out. There was not discrimination, there was no compulsion. It is true not all faiths availed themselves of the opportunity. The Court has recognized a difference between those activities in public schools in which children have been obliged to partake of religious acts which are ceremonial and compulsory, and those which are voluntary and educational. The Court may conceivably interfere in the former, but not in those religious programs which are purely voluntary and educational. Mr. Black agreed with his own opinion in the Everson case that the First Amendment was made applicable to the states by the Fourteenth Amendment. But how can he substitute the words "state legislatures" for the word "Congress" in the First Amendment? Mr. Black's reading of the First Amendment in the light of the Fourteenth Amendment related to the use of tax revenues for religious purposes. Those who were opposed to or did not avail themselves of the program were obliged to pay their share of taxes along with those who benefited by the plan. Mr. Black maintained that the Champaign plan was "beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment

(...de applicable to the States by the Fourteenth ...endment) as we interpreted it in Everson v. Board ...ducation." But Mr. Justice Jackson, who concurred ...h the majority decision, maintained that the costs ...he Board of Education were negligible and non-...surable. Consequently the provision of the Four-...th Amendment which forbids states from depriving ...erson of property without due process of law is of ...t questionable application.

...he little boy of the atheist, Mrs. McCollum, did not ...e to attend the religious classes; there were other ...dren who did not attend. The embarrassment of ... little boy was not greater than for these other chil-...n. Mr. Jackson says significantly that "it may be ...bted whether the Constitution, which of course pro-...s the right of dissent, can be construed also to pro-... one from the embarrassment that always attends ...comformity."

Jurisdiction Questionable

... fundamental weakness of the entire case is that this ...not a matter over which the federal courts had any ...isdiction. The local provisions of Champaign did not ...olve any federal question. The First Ten Amend-...nts were adopted by the states in 1791 to protect in-...iduals in the exercise of rights of long historical and ...al standing from certain types of restrictive legisla-...n which might conceivably be enacted by Congress, ... by state legislatures. That the First Ten Amend-...nts are restraints upon Congress is most strikingly ...ne out by the provisions in the first section of the ...urteenth Amendment to the federal Constitution. ...re are repeated some of the very same provisions for ... protection of individual rights as are found in the ...th Amendment, even to exact repetition of one phrase. ...e reason for including this apparent duplication in the ...leral Constitution was because it was recognized that ...te legislatures were *not* restrained in their legislative ...wers by the First Ten Amendments. By the Four-...nth Amendment individuals were protected in these ...rticular rights from acts of state legislatures. The ...leral Constitution nowhere contains any prohibitions ... restrictions upon the states regarding religious free-...m either directly or by implication. (Religious free-...m does not include committing acts which are harmful ... detrimental to society.) That the Supreme Court ...ould not have interfered in this case is supported by ... statement of Mr. Reed already quoted, and by Mr. ...ckson in his concurring opinion in which he says "I ...ink it is doubtful whether the facts of this case estab-...h jurisdiction in this Court. . . ."

The Court stated that "the First Amendment rests ...on the premise that both religion and government ...n best work to achieve their lofty aims if each is left ...ee from the other." This is not necessarily correct. ...e have already pointed out that government does not ...gree with this in many instances. The premise is ques-...nable, and hence the reasoning. If the premise is in error what becomes of the "law" laid down or interpreted by the Court? It will stand for the time being, at least, a ruling which leaves the entire situation most confused. There is thus set up a precedent which may be followed in the future. The principle of *stare decisis* when properly observed is sound, we believe, for it makes for consistency in our laws. But it is also most important that the courts exercise the greatest of care in their interpretation of our laws. We do not subscribe to the theory employed by the Russian government from time immemorial and down to the present that each case is to be decided on its own merits. Those "merits" can be made to suit the caprices of rulers and individuals with little reference to justice. All in all, it appears that the decision of the Court is as illogical and unfortunate as the old and dusty "Dred Scott" case.

When a practice has become as well established as "released time" for religious instruction, a practice of over thirty years standing, and when there is no direct or implied constitutional conflict, as is true in this case, we believe that the Court should hesitate to void such provisions. The people have endorsed the practice for over thirty years, an endorsement which merits consideration. Mr. Reed stated in his dissenting opinion that "well-recognized and long-established practice support the validity of the Illinois statute here in question." Reiterating, we believe that the United States Supreme Court should not concern itself with functions which for generations have been recognized as being the prerogative of the states unless there is clear proof of violation of federal law. That clear proof is lacking in this case. Mr. Reed says regarding this, "whatever may be the wisdom of the arrangement as to the use of the school buildings made with the Champaign Council of Religious Education, it is clear to me that past practice shows such cooperation between the schools and a non-ecclesiastical body is not forbidden by the First Amendment."

It is to be hoped that in time even this decision may lead to clarification of the issues, including the rights of atheists to spread their ideas by subtle means or otherwise, in public institutions. We fully subscribe to separation of church and state, but we also agree with President Grant in the statement made by him in 1875 as pointed out by Mr. Justice Frankfurter in his concurring opinion that common school education shall be "unmixed with sectarian, pagan, or atheistical dogmas." One cannot help but wonder whether the Court is leaning in the direction taken by many of the leading educators in the secular field, that the church must withdraw itself completely from influencing public education. We believe that this group is strongly prejudiced against Christianity, and cannot be in harmony with their particular slant on separation of church and state. Likewise, we ardently hope that federal subsidies to public grade and high schools will not further burden the arrangements now existing in public schools for religious education.

The Lutheran Pastor of Today and the Matter of Self-Communion

J. F. Drewelow

(Concluded)

III

THIRDLY, *the voices of outstanding theologians of my own century and up to the present encourage my self-administration.*

I live in the present, but historically speaking can reckon a large part of a whole century to the present. In it, I, only of course a pygmy myself, stand upon the shoulders of sound professors and thoroughgoing theologians; and the opinion and influence even of Father Loehe and others reaches down somewhat to my own day.

At the feet of Father Loehe many of the former Iowa Synod pastors received their training—and blessed be both his and their memory with us. These men generally regarded self-communion both Biblically, historically and practically correct. In the footnote of our large *Agenda* by Loehe it is admitted to be an old and well-established custom. To quote in German: "Ist nur *ein* Geistlicher vorhanden, so kann die uralte, auch in lutherische Agenden aufgenommene Sumtio, welche in nichts dem Begriff und reinen Brauch des Sakraments widerspricht, ganz wohl eintreten." And right there in the Communion Liturgy, practically identical with our *Common Service,* the proper provision for the pastor's self-administration is made. The form is simple, brief, sufficient.

Two. But let there also be quoted *supporting opinions* coming from Lutheranism in America to the present day. Father Loehe and Dr. Walther, nearly a century ago, may have disagreed, and sincerely did, regarding certain things, but in this one matter they fully agreed. So Dr. Walther's book on Pastoral Theology, see the relevant subdivision under the subject Communion. Up to the present the position of the Missouri Synod is generally that of the former Iowa Synod: Self-communion is permissible and under conditions desirable.

Dr. P. H. Buehring of the Columbus Seminary states, in effect, that evidently there too the attitude to the question has been the same as that stated above. However, in the more thickly populated areas there is just no need for self-administration and the question seldom if ever comes up for discussion.

From conversation and observation throughout the years, I understand that at St. Paul Luther, a strong school for many years, now combined with Wartburg Seminary, but throughout its history the mother of many able pastors, the attitude was different. Self-administration was thought of as highly undesirable and only in the rarest case of emergency actually permissible. Much so too in the former Synod of Buffalo. These the few dissenting voices.

Other Synods

What is the attitude of other members of the American Lutheran Conference? From Luther Theological Seminary, E.L.C., President Gullixson gives the information that the practice is much the same as my outline presents. An article by Prof. Dr. H. G. Stub, in their theological magazine, in 1905 "presented Scriptural, historical and theological argumentation" on the subject "concluding with a warm endorsement of this privilege for pastors." Today the practice cannot be said to be general, but the self-communion of the pastor with the congregation is not frowned upon.

The same attitude prevails in the Augustana Synod according to the word of Acting Dean Eric H. Wahlstrom. He states, "that the Augustana Synod has made provision for the pastor's self-communion and that it is being practiced by quite a few of the pastors in the church. Taken for granted as proper . . . if the individual pastor so desires."

To the United Church, I presume this applies: Hartmann and Chemnitz are quoted in favor of the practice by Dr. Horn (p. 135) "Let the pastor then, when all the rest have communed, kneel at the altar and reverently administer to himself, and so commune with the congregation of which he also is a member. If, however, he can have the assistance of a neighboring pastor, of his own faith and confession, so much the better." This Dr. Gerberding again quotes in *The Lutheran Pastor* p. 347, and in that connection approves an opinion more directly from Dr. Horn himself: "It is not wrong for the pastor to give the Holy Supper to himself *at the communion of his congregation;* and this is necessary in this country, where ministers are few and live far apart. Yet it would be a great benefit to every pastor to have his *Beichtvater* (spiritual advisor) from whom he could at right times receive the absolution and the Holy Supper."

The American Lutheran, at least in the April 1940 article, is virtually insistent on the pastor's frequent self-communion in the presence of his flock. To quote: "The Holy Sacrament belongs in the congregation. And a pastor ought to commune with the congregation of which he is a member." "The solution of our problem is not a celebration four or six times a year by groups

pastors assembled in an empty church, at an hour hen no congregation is present. Surely, the pastors e not a Christian congregation as usually understood. ey are members of various congregations. If a group elders or deacons or officers would make a similar rangement, this would be declared extremely disderly."

Which all again leads to the conclusion twice heretore reached but now stated like this: The self-comunion of the pastor several times a year publicly with s own people is not only not objectionable, but would em fully as much if not actually more in keeping with e purpose of the Sacrament, than sickbed, conference d similar more private communions.

IV

Even so, I already hear some of the objections that ill still be raised, so let me at this point *answer the eming objections.*

One. To some it may seem like catering to the Reformed or general Protestant groups and practices, on e one hand, much as some Lutherans of the immediate ost-Reformation period feared. But why should there e such fears today? The Lutheran Communion is mply so much higher throughout in dignity and solemity than what we understand the service is elsewhere, hat the self-communion of the Lutheran pastor in our ignified setting and carried out in all solemnity, simply ears no comparison with anything of that nature in the eneral Protestant churches.

Two. I can imagine that there are still people of ours, ot pastors, narrow-minded enough to regard the practice as something leaning toward, or verging on, actual atholicism—especially in those circles where the pastor as consistently been forbidden to face the altar at all or prayer or for any part of the liturgical service whatever. In such circles, and they are very few, the pastor must of necessity use caution and tact in introducing he self-administration.

By way of comparison, we could at this point also refer to the use, the constant use we make of other things highly sacred yet long ago and to this day still abused by others. What about the Lord's Prayer? Who can number, for instance, the myriads of "Pater Nosters" merely recited over and over in empty words and silently tallied on rosary beads? Who can count the "Ave Marias" woven into the otherwise sacred petitions by the average Catholic Christian, as I personally have had opportunity to observe? And on the other hand what may be the number of Protestant services in which the Lord's Prayer is unheard, unknown, regarded but an over-worked, worn-out thing? Yet despite such abuse, we Lutherans steer the Biblical course and let the Lord's Prayer find a place in both private and public worship; and neither you nor I ever conduct a service, either minor or major, in which that prayer is not actually used and actually prayed. So in Communion too, not the abuses it has suffered at the hands of others, nor the fear of being accused of catering to further abuse, but the gift of God itself and the sacred purpose for which given, and that alone, shall determine the use I make of it.

Three. The question of the pastor's *Confession and Absolution* is raised. But that there is no actual objection here, even the theologians opposing self-administration for other reasons have admitted.

Our own *Common Service* provides for confession and absolution in the opening of the every-Sunday worship. And when I stand at the altar and say those words, I certainly do not merely *say,* but with my congregation do also *pray and confess* my unworthiness before God. Also I do not merely proclaim God's forgiveness to others there, but have a perfect right to include myself, and would be a poor believer indeed if I hesitated to include myself as one absolved by the mercy of God. And by the same token, confession before Communion too, whether or not it be absolutely essential as a preparatory service, which some seem to debate, I have a right to include myself there too in both confession *and* absolution. And I hope and believe that you too, a fellow-worker in the Lord, do fully include yourself in *every* confession and absolution, whether you happen to go to Communion on that day or not.

Four. An objection raised at some point or another in history too; namely, that this wonderful Sacrament is *a gracious gift* and something *only to be received* and not taken, hence received properly only at the hand of another and duly appointed administrant; not at my own hand. And yet if there is no other cleric present, as in certain areas there are either ordained professors or some still able retired pastor right in the church to help one, and you must of necessity administer it to yourself, it still remains a wonderful gift of God regardless.

Yet by way of example to emphasize the supposed impropriety of self-administration, you may say that no physician, when ill, will undertake to diagnose his own case or prescribe for himself the remedies he well knows to be proper, but will call in a fellow-practitioner, and place himself fully in his care. That I grant, that is the normal thing. But what would the same physician do if an epidemic swept the community, affecting many and threatening him also—yet no other practitioner within a large radius, or the one within reach fully taken up with the same epidemic in his own area? That man would care for his own people to the extent of his strength and ability, yet at the same time use every helpful remedy himself, all without consultation with anyone, all without scruples of any kind. He would be a fool not to administer tested remedies to himself. A pastor may seldom be fully in that same position as regards the Holy Supper. And yet I claim there is validity in the comparison, and that there may be reasons for a pastor, on a regular Communion Sunday to receive the broken bread and the consecrated cup at his own hand. In its last essence it is still a heavenly gift, even when received at his own hand.

Five. Finally this further question. Will the self-administration be as *solemn, inspiring, blessed* for me

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as though received kneeling at the feet of another? I answer, yes, it can always be that.

I admit that you and I receive Communion in our regular conference gatherings, besides at district conventions, and such service is always solemn, dignified, inspiring. Then too, some of you have a year or so ago, together with the church's youth, *"Aimed for Ames"* and *there was* a Communion service, they say. Eight altars, sixteen administrants, and the whole lay-out and setting to correspond. How wonderfully inspiring the report said it was. And yet it was the same Communion you yourself receive at conference, or that you administer to your people at home.

Or even a smaller conference group may meet for an announced pre-Lent Communion. The weather keeps half of the already small group away. The church is anything but overheated. We do without any confessional address or sermon whatever, have only the briefest possible liturgical service. Uninspiring? Only if you are too earth-bound, or too much bound to trivial externals.

So too your self-communion. It is just as solemn and dignified as you make it. And that setting should be quite good enough for us to commune in occasionally with our families surrounded by our own fellow-worshippers and members, with the songs and prayers we ourselves select, and in the whole atmosphere which we ourselves largely create; that setting, though externally not fully as *glorious* as some convention Communion service, should be just good enough for me—and it is. The blessed sacrament is after all God's gracious gift to the congregation, and whether my congregation be large or small, the congregational service is actually the ideal place for me also to partake.

V

One's own experience and situation may urge upon you the desirability of an occasional self-administration at the home altar.

My own original situation of quarterly conferences did not always continue, neither did my connections with the Fremont local conference in monthly gatherings offer any Communion opportunity. Later there were but two opportunities, if that, and my father-in-law, retired pastor, was no longer with us to assist in the administration. Other people of the church communed by families, as we like to see it. But last of all usually came a few widows and grass-widows and the pastor's wife too as though but a lone sheep in the flock.

Later, with children confirmed, we began to think of ourselves more in the terms of a family also on Communion Sunday. And with me the one-time "Adiaphoron," permissible and provided for in our altar book, not only appeared desirable, but became regular practice. And all with beneficial results. Like good families, the pastor and his household now attended Communion together on the same Communion Sunday, each to his personal and to their mutual satisfaction. Besides, it added stress and was taken as a good example. And why not? Even the man of the cloth is still a sinner and no less in need of forgiving grace than others. Then why not, on occasion, be one of the congregation in the matter of confession, absolution and frequent Communion?

In one church where during nine years self-administration was a frequent practice, the results were strikingly good. Here was what had been a fairly lukewarm, liberally minded group. My predecessor gave me the word that in regard to Communion matters there were disappointing. One Communion a year, at Easter time, sufficient; folly to announce any other. Even so, Communion was held on all high festivals besides at some point in late summer, and some attendance there always was, even an increasing attendance. And shortly in a supposedly self-complacent group one found a good portion of people who were communing twice a year, and some even three and four times with the pastor's family. A reference to the meaning and privilege of Communion now and then did not do it alone, but the example of the parsonage family as a family and as fellow-members in Christ with others must have had its effect. And if the matter is judiciously, solemnly done, the same thing can result in other churches too.

VI

Now finally, *How the self-administration works out in practice.*

Naturally one will hardly commune each and every time it is administered to others, but possibly several times a year with one's family. One will make use of the conference and other opportunities, two or three times the year at best. And if our small Tri-County Conference arranges a communion once a year in a monthly gathering, our wives too attend, but not our children, because that's on a weekday. And yet in addition to this, it is desirable to commune with the family and the home congregation.

The very brief service is a part of the whole service; it is carried out without ostentation, and besides without disturbing interruptions for anyone. It actually constitutes a brief, perhaps welcome pause between the liturgical part of their Communion prayers and responses and the general administration.

It follows immediately upon *the Agnus Dei.* It could be carried out during the Agnus Dei, as Luther once suggested; but in this case the congregation would be less apt to realize and understand that the pastor himself as a first participant is communing; or it might result in the wrong impression with a few ignorant souls that this were part and essential to the consecration.

The new altar book contains a suitable form, and there may be others. In the background the organist comes in with suitable music softly played. This music, by the way, continues throughout the self-administration *and* the distribution to others, in place of any congregational singing. The sentence prayers, being the pastor's personal prayers, are not spoken in the same full-

lume voice as other parts of the liturgy, yet still loud ough for many to hear and understand.

In conclusion we might turn back to one of the words St. Paul; namely, that by frequently communing, we e to show the Lord's death till He come. So then our mmuning is to be a testimony of our faith and a wit- ss for Christ and the shed blood of Calvary, the bless- g and power of which we proclaim in every service. the sacramental testimony we pastors should be not s faithful, we should be even more faithful and ar- nt than the best of Christians otherwise. Here, too, be faithful is to give an answer to those who may be king a reason of the hope that is in us.

Again, to commune with fellow-pastors at Conference all very well as far as it goes, but how much more place it seems if we also at home, together with our milies and in the midst of Christ's every-day believers, stify both to our need of and our faith in the Blood of alvary. Our self-administration in their midst is in the fullest sense *a public communion,* because it is in union and communion with those with whom we pray and worship, praise and petition, rejoice and sorrow and share the several Christian experiences otherwise.

Or does not the Apostles' word have a bit of meaning here too, "Let no one despise thy youth, but *be an example unto believers* in word, in charity, in conversation, in spirit, in faith, in purity"? I Tim. 4:12.

My humble suggestion is: Let us go not only part of the way with our people, let's go all the way with them. And self-Communion, occasionally, judiciously done, is the answer. It is the answer, too, in view of Him whom we believe and whom we serve and whose death we show forth. Or this way: All out for Christ as stewards in charge of mysteries great and heavenly; all out for Christ as regards both the Word we preach to others and apply to ourselves, and the Sacrament we administer to others and receive in our own need.

The World Council of Churches

Erik W. Modean

THE EARLIEST BEGINNING of the World Council of Churches can be traced to 1816, when the American Bible Society was founded, even though was not then possible to offer prayer at board meetings. The Bible Society marked the first cooperative enture of the churches after a long process of division rom the 10th to the 19th century. Other joint activities ollowed, but it was 1910 before the movement gained omentum from a great missionary conference at Edinurgh, Scotland.

Out of that gathering of representatives from the mission fields of the world emerged three approaches to hristian unity. One brought the foremost missionary ocieties of Protestantism into the International Missionry Council, the second resulted in the Conference on aith and Order, the third in the Conference on Life nd Work.

An American, Charles Henry Brent, first Episcopal Missionary Bishop to the Philippines, and later Bishop f Western New York, fathered Faith and Order. Why, e asked, would it not be possible for the Churches to onsider the "faith they held in common, to face frankly nd try to understand the differences and to explore ways in which they might come closer together." In 927 he had his answer when a World Conference on Faith and Order was held at Lausanne, Switzerland.

"In our hearts most of us are devotees of the cult of he incomplete—sectarianism," Bishop Brent declared in he opening address. "The Christ in one Church often ategorically denies the Christ in a neighboring Church. t would be ludicrous were it not tragic. . . . When Christians accept Christ as supreme, they cannot but walk as companions and friends. . . . Christ's agile feet journey to the human heart along many and diverse paths. . . . Let us keep the purpose of unity firm in our hearts and look upon all Christians as brothers beloved. It is thus by practicing unity we shall gain unity."

What Bishop Brent was to "Faith and Order," Nathan Soderblom, Archbishop of Uppsala and Primate of the Church of Sweden, was to "Life and Work." Preceded by more than six years of preparation, in which the Archbishop was aided by a group that included the Americans, Dr. Frederick Lynch, Dr. Henry Atkinson and Dr. Charles MacFarland, a conference was held at Stockholm in 1925.

It sought to "concentrate the mind of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization." There, the Universal Christian Council for Life and Work was organized to continue study on the pressing problems that plague humanity.

Oxford and Edinburgh

In 1937, the two movements met in the same country during the summer. Delegates from 119 Churches in forty-five countries assembled at Oxford, England, for the Universal Christian Council's Conference on Church, Community and State, while 122 Churches in forty-three countries were represented at the second World Conference on Faith and Order in Edinburgh.

At both Oxford and Edinburgh, the question arose: "Why not unite the movements toward unity?" Merger into a World Council of Churches was proposed to carry

forward the functions of both movements. It was also to be the continuing, permanent organization of the Churches themselves with responsibility for the entire ecumenical task. Approval was immediate and virtually unanimous. Less than a year later, eighty church leaders met at Utrecht and projected the constitution and program of the World Council.

Neither Bishop Brent nor Archbishop Soderblom lived to see the fruition of their prophetic vision of the Church Universal. But one who caught that vision while serving inconspicuously as an usher at the missionary conference of 1910 was present at Utrecht in 1938 and accepted the mantle of ecumenical leadership.

William Temple was the 29-year-old headmaster of Repton School near London when Dr. John R. Mott, famed missionary to Japan, persuaded him to usher at the sessions over which Dr. Mott presided. Deeply impressed by Bishop Brent and other speakers, young Temple vowed to dedicate his life to the furtherance of Christian unity.

At Utrecht, Dr. Temple, then Archbishop of York and destined soon to become Archbishop of Canterbury, was elected chairman of the Provisional Committee of the World Council. Dr. Marc Boegner, president of the French Protestant Federation; Archbishop Strenopoulos Germanos, representative in London of the Ecumenical Patriarch of Constantinople; and Dr. Mott were named vice chairmen.

American members of the committee also included Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Dr. Douglas Horton, executive head of the Congregational Christian Churches; Episcopal Bishop G. Ashton Oldham of Albany; Dr. Henry P. Van Dusen, president of Union Theological Seminary; Dr. Abdel Ross Wentz, president of Gettysburg (Pa.) Theological Seminary; Charles P. Taft, lay president of the Federal Council of Churches; Dr. John H. MacCracken, former president of Lafayette College; Dr. John A. Mackay, president of Princeton Theological Seminary; and Methodist Bishop G. Bromley Oxnam of the New York East Conference. Three general secretaries were chosen, Dr. Visser 't Hooft, Dr. Leiper and Dr. William Paton.

Leaders Lost

While the World Council's development has been hastened and its activities enormously enlarged by the exigencies of war, it has suffered tremendous losses in the past few years. Several churchmen who seemed called to constitute the front rank of ecumenical leadership in the postwar era were claimed by death.

Foremost among them was the wise and farseeing Dr. Temple, victim of a heart attack in 1944. Other outstanding figures who passed from the scene included Dr. William Paton of England, Dr. William Adams Brown and Dr. Leslie Seymour Mudge of the United States, Dr. Denzil G. M. Patrick of Ireland, and Dr. V. S. Azariah of India.

Three leaders were direct war casualties. The Rev. Theodore Carswell Hume, first American representative to the Council's Reconstruction Department, was en route to Sweden in 1944 when the Nazis shot down the neutral plane in which he was a passenger.

Dr. Dietrich Bonhoeffer, German pastor, poet and patriot, described by Dr. Visser 't Hooft as "the one man who played an outstanding part in keeping up ecumenical contacts," was put to death in a Nazi concentration camp early in 1945 for complicity in the plot against Hitler. Dr. William Elmslie was killed when a bomb demolished the Presbyterian Church's headquarters in London in 1945.

Although the World Council counted heavily on these men for guidance as it emerges from its provisional state Dr. Leiper stresses that the Council will be of little permanent value if active interest is confined to a few leaders. The ecumenical movement and the World Council, he points out, must be the vital concern of all rank and file Christians.

"Upon the individual in local churches and communities," he says, "rests the success or failure of the Church's efforts to make real the inner oneness of humanity. It is only as neighbors that Christians will finally become united or remain separate.

"If the World Council is to have meaning for the future, the church member must have the consciousness of belonging to a fellowship which binds men to God in common dependence and which overlaps all barriers of social status, race or nationality.

"He must be an informed Christian. He must understand the elementary principles of unity, the reason for the church's present divisions, the difficulties in the way of more rapid reunion, the different forms which the movement toward unity is taking, and the responsibility of the individual member for the welfare of the entire Church.

"He must do his utmost to make his own church and denomination ecumenical, to see that in their more intimate fellowships they are making a truly universal contribution to the unity of the whole."

Much the same thing was said by Dr. Temple at his enthronement as Archbishop of Canterbury and Primate of All England in 1942: "Yes, there is one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement as it is often called. Out of the great missionary movement with its proclamation of the Gospel as the love of God and its call for self-surrender as our response to that Gospel, is arising on a scale never before seen in the world, the Christian fellowship which corresponds to St. Paul's description of the Church. It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the spirit of Christ the agency by which He may transform the world."

A few years ago, Dr. Francis J. McConnell, bishop of The Methodist Church, predicted that church historians of 2044 would look back on the organization of the World Council of Churches as the most significant event of

e 20th century because its formation "marked the ginning of the end of all interdenominational ani- osities."

Hopefully, prayerfully, ecumenical leaders throughout e world are laboring to prove that Bishop McConnell no mean prophet.

Utrecht to Amsterdam

In May of 1938, a meeting was held at Utrecht, Hol- nd, that marked an epochal day in the annals of Chris- anity. Overshadowed, however, by another meeting at eneva, Switzerland, it passed almost unnoticed by the eneral public. The eyes of the world centered on the eague of Nations as it rejected responsibility for Ethi- pia and hastened eruption of World War II.

Those historic sessions at Geneva have been described s "a counsel of despair," those at Utrecht as "a counsel f hope." At Geneva, the League of Nations confessed s inability to hold civilization together by political and conomic action. At Utrecht, representatives of 130 ranches of the Christian Church, hoping to succeed here the League had failed, deliberated on spiritual eans for achieving a world community of nations.

Without a dissenting voice, the churchmen adopted a onstitution and plan of organization for a World Coun- il of Churches and empowered a Provisional Committee o bring it into being. But war engulfed Europe before he committee could carry out its mandate.

Now, after a delay of ten years, the first assembly of he World Council of Churches will be held at Amster- lam, Holland, from August 22 to September 5, 1948, ccording to plans announced when the Provisional Committee met at Buck Hill Falls, Pa., last April.

The World Council of Churches is the climactic de- velopment of the so-called ecumenical movement, pio- neered by a handful of religious leaders looking to the day when the Christian forces of the world will go for- ward together.

Far more familiar to Europeans than to Americans, he ancient word "ecumenical" is a substitute for the tongue-twisting phrase, "international, interchurch co- operation." Like the equally ancient but familiar word "economical" it is derived from the Greek "oiko," mean- ing house. In the adjective form, "oikumene," it was applied to the earliest councils of the Whole Church be- cause the members represented the "housed" population of the earth. In modern usage, combined with Church, it means "the whole household of God, embracing all races, all nations, all branches of the Church in all the world." As one churchman puts it, the ecumenical movement is a movement "from the Church-as-men-have-conceived it" toward "the Church-as-God-intended it." The World Council is the penultimate expression of that ideal. The ultimate, of course, would be the re- union of all Christendom.

Aims of the Council

When consummated, the Council will represent Chris- tianity more widely than any organization since the Church was divided into East and West ten centuries ago. And it will speak and act within defined limits for more Christians than any body in history—a potential 350,000,000 Protestants, Eastern Orthodox and Old Cath- olics of all branches of the Church except the Roman Catholic. Through it, a united Christian approach will be brought to the political, economic and social prob- lems that beset mankind's quest for lasting peace.

The Council, leaders make clear, is not a super-church. Holding no constitutional power of any kind over the participating churches, it will be a consultative, not a legislative, body. It will have duties but no rights. An instrument for the use of the churches, to what extent it will be used remains a matter for each and all the members to decide.

That membership is imposing. Despite the war, the response to the proposal for a World Council has been phenomenal. One hundred and thirty-five communions in thirty-nine countries have signified their desire to enter the "fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." Thus far, twenty- six major denominations in the United States, with a total constituency of more than 25 millions, are mem- bers. Many more churches are expected to join before the assembly convenes at Amsterdam.

Current efforts to secure the full participation of more Eastern Orthodox churches in the World Council are proceeding with "gratifying" results, Dr. W. A. Visser 't Hooft, dynamic, brilliant general secretary of the Coun- cil, told the Provisional Committee at Buck Hill Falls.

The Patriarchate of the Russian Orthodox Church in Moscow, he said, is giving "serious attention" to the question of its relationship with the Council, and the Greek and related Mediterranean Orthodox Churches have already indicated their willingness to take part as full members in the first assembly.

After hearing Dr. Visser 't Hooft's report, authority was given a special committee "to take whatever steps it deems advisable . . . with regard to building up re- lationships between the World Council and the Church of Russia."

Dr. Visser 't Hooft also stressed his belief that more of the younger churches of Asia ought to come in "on the ground floor." As the result of a recent study of this question, the Provisional Committee endorsed a recommendation to invite twenty additional younger churches to join the Council immediately. It also voted to establish an office in East Asia to help the Churches "participate fully in the life of the ecumenical church."

While the World Council has been "in process of for- mation" for nearly a decade, in reality it has proved far more than an abstract body. Diverted from its main purpose—the holding of a world assembly—the Pro- visional Committee determined at all costs to keep Chris- tians in touch with each other during World War II. And it also agreed to undertake emergency services which the churches could not perform by themselves.

During the War

From its headquarters in Geneva and branch offices in New York, London and Stockholm, the Council carried

on a practical, highly effective ministry throughout the conflict. First, it expanded its Commission for Refugees, under Dr. Adolf Freudenberg, formerly of Pastor Martin Niemoeller's parish in Berlin, and for some years in the diplomatic service of the Weimar Republic.

As one of its earliest tasks, the commission spirited threatened individuals out of Germany and dominated areas. Ministers, teachers, writers, students and professional people of all kinds were helped. Dr. Freudenberg coordinated the efforts of relief agencies in many lands, and thousands of Christians and Jews were saved from the Nazis. The end is not yet, for there will be millions of refugees in Europe for some time to come.

Working closely with War Prisoners' Aid of the International Y.M.C.A., the Council created a Commission for Chaplaincy Service to Prisoners of War, in charge of Oliver Beguin of Switzerland. It provided liturgical equipment, materials for the sacraments and worship, devotional literature and visiting clerical leadership. On its behalf, American churches served German, Italian and Japanese prisoners in this country, through neutral pastors from Europe.

For the British and American Bible Societies, the Council distributed nearly a million Bibles, New Testaments and Scripture portions in several languages. This project is being continued and expanded to meet the increasing demand for religious literature in all parts of Europe.

Through its Research and Study Department, the World Council overcame seemingly insurmountable obstacles to maintain the ecumenical ties established in peacetime. Its success was due largely to Dr. Hans Schoenfeld of Germany and the Rev. Nils Ehrenstrom of Sweden.

Messengers came to Geneva about every two weeks, slipping across barbed-wire barriers to bring news of the churches which were resisting totalitarian pressure in occupied territory. They linked together oppressed church groups with each other and with Christians in the United Nations. The lines went even into the heart of Germany and had close contact with the German underground that plotted to eliminate Hitler.

Recently, Dr. Visser 't Hooft revealed that only a few churches were completely cut off from the World Council. "This group of ecumenical couriers who crossed the frontiers legally and illegally, who carried compromising documents to and fro, and who have in one way or another saved the lives of many churchmen and many refugees, includes Frenchmen and Germans, Dutchmen and Hungarians, and a good many others. And we owe it to them that the struggling churches have never been totally isolated and that the World Council has been able to hear their prophetic voice."

By means of its International Christian Press and Information Service (now called Ecumenical Press Service), the Council gave this "prophetic voice" remarkably wide hearing. ICPIS reports on the resistance of the churches appeared regularly in the underground press of some occupied countries. In the mysterious system of communications which covered Europe, its issues evaded censorship and reached church leaders in Paris, Amsterdam, Oslo, Berlin, Budapest, Sofia, Shanghai and other places. Also, channels were always open to the United Staes and Great Britain.

The World Council's Department of Reconstruction and Inter-Church Aid, formed near the end of the war, typifies the new unity among the churches that was forged in the fires of suffering. Churches which had not cooperated for hundreds of years found themselves working together in intimate ways. Their differences were submerged. They found a new and deep comradeship. Now as they face the gigantic challenge of rehabilitation, the Continental churches react strongly against divisiveness and denominationalism. They wish to continue in the postwar period the cooperation which grew up during the war. And the churches which seek to help them are also learning to work together.

Directed by Dr. J. Hutchison Cockburn, a former moderator of the Church of Scotland, the Reconstruction Department serves as the coordinating agency for church relief in Europe. "From all who can help to all who need help, on the basis of need rather than creed," is the guiding principle of the enterprise.

A corps of American experts, many provided by various denominations at their own expense, staff important positions in the department. Central committees have been set up in every major European country to survey all church needs and recommend the most effective ways to meet them.

World Council officials conservatively estimate the financial cost of replacing destroyed and damaged churches in Europe at $1,500,000,000. Physical rebuilding, however, is a minor consideration. It may be years before building materials will be available for the job, and it is felt that this task must be done by the Europeans themselves.

Other objectives loom as more immediate and urgent in restoring European spiritual life. Dispersed congregations must be reorganized, the ministry restored, Christian literature provided, evangelistic compaigns launched, Christian youth movements rebuilt, home missions and Christian social work reestablished, exhausted clergy given care, missionaries replaced.

In the first few months after Germany's capitulation to the Allies, it became apparent that these pressing problems could not be considered apart from material relief. Appalling suffering was everywhere. Millions faced death from cold and hunger. Appealing to the churches in the United States and other countries for supplies, the World Council created a special section of its Reconstruction Department to distribute food, clothing and other essentials.

Inevitably, the major burden of support for the World Council's postwar program must come from America, through its American Committee in New York. Under

e able direction of Dr. Henry Smith Leiper, the office akes known the Council's activities, plans and needs the churches here.

During 1946, American churches contributed $30,000,-0 to relief and rehabilitation projects overseas. For 1947 and 1948, a goal of $60,000,000 has been set as a minimum objective, half of which will be channeled through Church World Service, the interdenominational Protestant relief agency which serves as the American arm of the World Council's Reconstruction Department.

Church and State

By John F. Palm

I WAS VERY MUCH INTERESTED in reading your fine editorial CHURCH AND POLITICS in which you so ably answered Mr. S. M. Brock's letter (in he Reader's Viewpoint column) wherein he stated "that ur church papers should stick to expounding Chris-anity and stay out of the mire of politics."

There are a few statements in your editorial with hich I believe most of us can agree:

. . . . that it is the first business of the Church to reach Christ and bring men into His kingdom."

". . . the Church is concerned not only with preaching he Gospel, but also with producing a world in which the Gospel can be lived."

"In the first place I would like to ask if politics has ot become mire largely because there was too little hristianity mixed with it."

"I think the Christian press, and PARTICULARLY UR LUTHERAN PRESS, has been too timid in the idst of a crooked and perverse generation."

Pastors and people are perplexed. On the one hand is he dignity of the Church, the spiritual effectiveness of s services. Does not political propaganda, even for the ery best causes, hurt the sacredness of the sanctuary? s not politics too dirty to mix with chimes and heavenly nthems?

On the other hand, we know that the corruptionists in olitics fear not the Church that sticks to the altars and nows not what is going on in the ward across the alley! o long as the chief effort of the Church is a beautiful omiletic sermon and the prayer-meeting service, then ice and corruption feel safe. It is only when the Church pastors and press) strikes out with the righteous indig-ation of a holy prophet against definite sin and vice hat there is consternation in the camp of those who orrupt the very heart of democracy. A study of the ctivity of the Church during the past nineteen centuries onvinces us that the Church has been strong and chieving only during the periods when active interest was taken in the life of the people and of the nation. Freedom for the individual and a democratic form of government would never have been achieved except or a politically active Church.

The Christian centuries of achieving spirituality must not be overlooked in our eager scanning of the future. Have we not badly overworked the idea that our times are so utterly different from all other ages, that all the methods of the past must be scrapped, that the ancients have nothing to tell us moderns? Fundamentally, spiritually, there is slight difference between the tenth century, B. C., and the twentieth century, A. D. Isaiah's methods might be taken more seriously by those who are safe behind stained glass windows, and those who are curiously at ease in Zion. Jesus' "way" might be literally walked to advantage by those who seek the simple Gospel. The ecclesiastics of the Christian centuries who battered down the strongholds of political paganism might have some light for us. Even the New England statesman-preacher who hammered democracy into our government might help us, if we would let him.

The problem of what to preach and how to preach and the relation of the Church to the State is facing church boards and earnest pastors all over our nation. Shall the preacher listen to the click of the cash in the collection plate? Shall he court the favor of newspapers and give them nice innocuous copy? Shall he champion with fake heroism the popular side of the questions of the day? Shall he deal in words and harmless platitudes rather than in dynamic ideas? Or, shall he forget his own welfare and become a fearless prophet of righteousness? Shall he stand out ahead of his time in moral reform? Shall he measure every public question with the rod-stick of the Gospel of God? Shall the modern preacher fearlessly denounce corruption in office as well as social vice and injustice of man to man? Shall he talk politics in the pulpit, or shall he be fearful to enter even the boundaries between the Gospel and politics? Shall he practice his sermons for smoothness so that no one be hit or hurt?

What, then, is the duty of the prophet of God? Shall he pick up individuals and save some, one by one, and say nothing about the system that produced living conditions like that? Must he fall in with builders' "rings" or selfish unions and the dirty work of municipal contracts so that he can have money to run his church? This is certainly NOT an academic question. Every church and every pastor is "head on" with this question.

The prophets of old were reformers, preachers of civic righteousness who mixed into everything, rebuked kings, reformed abuses, regenerated society, preached civic virtue; and the Christian ministry of the twentieth is not the successor of the priesthood, but of the prophets, apostles and evangelists, who took a hand in every moral struggle, "turned the world upside down;" hurled convictions like forked lightning at Ahab; faced the fire of Jezebel; told David "Thou art the man;" warned Herod, "It is not lawful for you to have your brother's wife," made Felix tremble on his throne as Paul, a humble prisoner, reasoned of righteousness, temperance and judgment to come.

There is, then, the question of the preacher's own life. If he is the right kind of minister, he feels himself an ambassador of God, not for a small section of life, but for all life. However, he is beginning to wonder whether he can be in true line with the prophets of old and take only a timid and academic attitude toward the political and social evils around him. Can he preach with power and fire so that this jazz-jaded world will come to attention and hear and be saved by talking only of the politics of Moses and of Isaiah and of the sins of Nebuchadnezzar? Can he hold a modern picture-show crowd by denouncing the political treachery of the Babylonians, when his wise twentieth century listeners know that there are as great national sins and scandals in high places today? If it is right to talk about the sins and the corrupt politics of Samaria, why is it wrong to denounce political corruption in our present-day large cities?

Looking at the Old Testament as a whole and from somewhat a different point of view, we may say that it is an encyclopaedia of great reforms and reformers: Moses, Abraham, Samuel, Elijah, Elisha, Isaiah, Amos, Micah, and Jeremiah. More and more, socially minded preachers are finding the Old Testament, and particularly the prophetic literature, applicable to pressing social, industrial, and political problems of this twentieth century.

The major prophets of Israel were the "crowning glory of the Hebrew race." It is impossible to think of the high place of the Hebrews in history except for the prophetic literature. The grasp the prophets had on religion and national life is unique in all history. The great prophet of God was at the same time a great statesman. To the prophet the Kingdom of God and the kingdom of Israel were identical. They never could conceive of a righteous people in an unrighteous state. To save the nation from idolatry and sin was to save the people.

The prophets were political democrats. Absolute monarchy never thrived well, when the prophets were in supremacy. To the prophet sovereignty was always with the people. The democracies that sprang into being during the eighteenth century had a direct relationship to prophetic literature. The fathers of the American republic were steeped in Scripture. They knew the prophets.

The prophets also used the political situation for illustrative material for their spiritual sermons. They had no illustration books with ready-made anecdotes in those days! If national disaster came, the sermon was used as the basis of a challenge to the people to be free from sin. The prophet never had any notion of avoiding public questions.

On the contrary, he thrust himself right into the midst of every momentous problem of the nation. He did this at great personal peril. The prophets were often imprisoned and killed. Prophecy was the most perilous profession of the Hebrews. Life insurance companies now say that the preacher is a preferred risk. It may be when our preacher-prophets catch the fire of the ages of prophecy that the risk on preachers will not be so attractive!

Democracy can only be sustained by a great people motivated by religious principles. We now need ten thousand talented prophet-preachers who will turn their attention to the fundamentals of government. The corruption at the heart of our nation will kill confidence in government by the people unless checked. No wonder then that there are those who fear the searching eye of the prophet! No wonder there are those who want to keep religion within narrow bounds!

The books (and letters) of advice to preachers in recent years counsel diplomacy. "You serve all people, try to be at harmony with everybody." "You catch more flies with sugar than with vinegar." "Remember you have no part in party politics." "The minister's relation to civic and national affairs is a vexed question." "How large a part should the minister take in local and national affairs?" "Be sure that you understand all about a political question before you speak." "Of course, when morals are at stake, you must speak."

Ringing challenges to men of God to be fearless preachers of right, whatever the consequences, are strangely lacking. And this is why we have so many empty pews! That is why the influence of the Church in political affairs is negligible. And, not strange to say, when the Church fails to come to grips with the practical world, then the Church also loses clearness of spiritual vision and becomes dull and inefficient in her efforts for personal salvation.

Studdert Kennedy once made the suggestion that we have no right to blame the Church, when the world goes wrong, and at the same time to curse it when it tries to lead the world right. If moral principles must lie at the basis of clean politics, then why keep religion out? If on the other hand, moral principles have no place in Government, then we must go on in the dreary outlook of injustice, corruption, and world wars.

NEW BOOKS

'AT JESUS MEANS TO ME, by H. W. Gockel. Concordia Publishing House, 195 pp., $1.35.

even chapters, averaging twelve small pages with about words to the page. Chapter headings are Life, Pardon, ce, Power, Hope, Truth, Joy, etc. That is what Jesus ns to me. The whole book is written in the first per- as a personal testimony. "In Christ I have found the l answer to my greatest needs, the abiding satisfaction y deepest longings, the complete dispelling of my dark- fears, and the rich fulfillment of my highest aspirations." fly-leaf has an inscription that adapts it as a presenta- book. Beautifully bound in red cloth with title stamped gold.

TLE FOLDED HANDS, Concordia Publishing House, 48 pp., 45c.

ne hundred and fifteen prayers for little ones in the al categories, Morning, Evening, Table Prayers, Prayers Sickness, etc. Six good black and white illustrations by o Keisker.

URCH, LAW AND SOCIETY, by Gustaf Aulen. Charles Scribner's Sons, black cloth, 114 pp., $2.00.

ix chapters on a subject that interests the Church these s when it is reexamining its position and responsibility society, in view of its obvious failure to influence that iety as it should have. Aulen's chapters are headed, Towards a Realistic and Radical Interpretation of Chris- nity. II. The World Crisis and the Church. III. Self- amination of the Church. IV. The Place of Law in Chris- h Teaching. V. The Law of God and Justice. VI. The sponsibility of the Church. From the last chapter: "Let look back and ask what the black years have meant for Church. I think one answer could be: the Church has e out from the battle, that also was a time of fighting the Church herself, with a strengthened consciousness her own individuality, her mission and duty. That im- es a sharper eye as well for her weakness as for her ength."

MMUNISM AND THE CHURCH, by A. M. Rehwinkel. Concordia Publishing House, 143 pp., paper $1.50, cloth $2.50.

The author, professor of church history and Christian ics at the St. Louis seminary, says, "The purpose of this ok is to arouse the Church of America, particularly the clergy, to a more active realization of the menace of Communism."

For one who wishes to read up on Communism, this book will be a good introduction. Beginning with a chapter on the early history of Communism, the author proceeds to a consideration of the economic and social principles of the movement, its antagonism to religion, describes its propaganda, and ends with a chapter on What Can the Church Do About Communism? A bibliography at the end lists about three dozen books for further study of the subject.

UNTO A LIVING HOPE, Augsburg Publishing House, 294 pp., $2.50.

Twenty-four sermons by twenty-four different pastors and professors of the Evangelical Lutheran Church. These sermons are for the seven Sundays from Easter to Pentecost, plus Ascension Day. There are three different sermons for each of these days, the first one being always on the old-line Gospel. Names of some of the authors are Theo. Huggenvik, C. M. Weswig, O. G. Malmin, Rolf A. Syrdahl, J. R. Lavik, J. W. Ylvisaker, Odd Gornitzka. The sermons are not printed like sermons, with parts and sub-parts indicated, but rather like chapters in a book, though each chapter has a different text. These are good Lutheran sermons and for the most part bring the old Gospel down into modern situations. It would be a good book for a lay-preacher to read a sermon from, when a congregation is temporarily vacant. Some of the attractive sermon themes are noted: Casting on the Lord's Side; Richer or Poorer through Prayer; Our Real Home; A Vital Union; Where Every Prospect Pleases.

DANIEL SPEAKS TO THE CHURCH, by Walther Luethi. Augsburg Publishing House, 140 pp., $2.00.

The author is a Swiss pastor who thinks that "the message of Christ is more clear in Daniel than in any other prophet." This present book is an English translation by J. M. Jensen of an earlier Danish translation of Luethi's *"Die Kommende Kirche; die Botschaft des Propheten Daniel."* There are twelve chapters, one for each of the chapters of the Bible book, and each chapter has a title relating the material to the Church, as The Church in Captivity, The Confessing Church, The Praying Church, The Church in Exile, etc. The author says, "There is finally this to say about the Book of Daniel: it is not an extinct crater."

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Looking Out for the Lutheran Outlook

Lutherans in the News

American Lutheran

By Arthur P. Michelfelder

Wartburg Calls New Dean

The Executive Secretary of the Board of Social Action, Dr. Carl F. Reuss, and professor of sociology at Capital University, will begin as Dean of the Faculty at Wartburg College, Waverly, Iowa, on September 1st.

Dr. G. J. Neumann, who held the position of Dean of the Faculty, will become Vice President of the college, and head of the English Department.

Wartburg College has been accepted into North Central Membership recently, making the duties of the vice president more numerous. Dr. Reuss intends to continue as executive secretary of the Board of Social Action for the present time.

Texas Lutheran Memorial Hall

During the convention of the Texas District at Texas Lutheran College Langner Memorial Hall, the newly built library and instruction building was dedicated in appropriate ceremonies, in which President William F. Kraushaar presided, and Dr. J. C. K. Preuss, of Minneapolis, Minnesota, made the principal address.

The Memorial Hall is named in honor of the late Rev. G. Langner, founder of Lutheran College and its first president, while Texas Lutheran was still an academy.

United Evangelical

By H. Skov Nielsen

The Dana a cappella choir left April 4th by chartered bus on a two week concert tour that was expected to include parts of Iowa, Minnesota, the Dakotas, Montana and Alberta, Canada. However, bad weather and road conditions prevailing at the time in those parts compelled the cancellation of the Canadian engagements. The choir returned on schedule, considerably enriched in experience if not in funds.

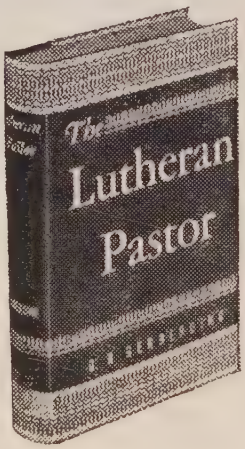
The Good Shepherd Lutheran Home for the Aged was formally opened on the afternoon of April 11th with a short dedicatory service conducted by Synod President Dr. N. C. Carlsen. The first guest to enter was Pastor emer. L. H. Kjøller, a former pastor of the local congregation and more recently a resident of Blair until the death of his wife a year ago.

The formation of another joint Lutheran Old People's Home Association is reported from Polk County, Wis. Upon the iniative of six local churchmen an organization meeting was held at Amery, Wis., where a Board of Directors were chosen, headed by Pastor L. M. Andersen of Luck.

A proposal to materially alter our synodical administrative setup has been submitted by a group of six pastors and sixteen laymen for consideration of this year's convention at Fresno, Calif., June 15-20. Main features of the proposal are: A church council consisting of one pastor and one layman from each district. This council to elect a synodical president, vice president and financial secretary and two additional members who are to function as board of trustees for the church.

THE LUTHERAN PASTOR

BY G. H. GERBERDING



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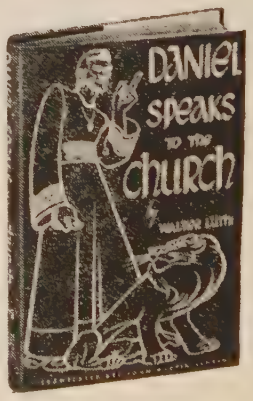
REPEATED requests from pastors and theological professors have brought back into print this volume on pastoral theology, recognized as the authoritative reference on this subject. The material is divided into the following parts: The Pastor's Office and Call. The Pastor As a Man. The Pastor's General Work. The Pastor in the Sanctuary. The Pastor's Private Work. The Pastor's Relation to Synod and Conference—His Vacation—Conclusion.

DANIEL SPEAKS TO THE CHURCH

BY WALTER LUETHI

translated by John M. Jensen



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On the Religious Horizon

deration of Churches rmed in Germany

ew York—Formation of an organi- on known as the Cooperative Fel- ship of Christian Churches in Ger- ny, headed by Pastor Martin Nie- eller and representing 35,000,000 istians, was disclosed here by nop J. W. Ernest Sommer of the thodist Area of Frankfort on the n.

ishop Sommer, who was named e-president of the Fellowship, said group was organized at Kassel on rch 10 with the unanimous sup- t of leaders of the Evangelical urch in Germany, and the Free urches, including Baptists, Metho- s, Evangelical United Brethren, Catholics and Mennonites.

ccording to Bishop Sommer, the t action of the Fellowship was to demn the partition of Germany as venting "true pacification." At same time the group called on the rman people to renounce power itics.

Bishop Sommer said the primary n of the Fellowship, which will in- fere in no way with the indepen- nce of its constituents, is to promote menical relations. Other purposes lude "theological conversations," oviding advice and mediation in case differences among members, taking e of their interests, and represent- "common interests towards others in public."

First pronouncement of the Fellow- p, Bishop Sommer stated, was head- "A Word of Christian Churches in rmany in favor of a true peace and ainst the disruption of the German public."

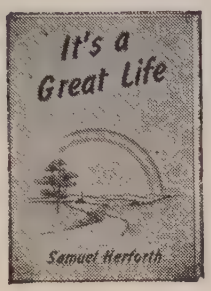
It said that the lesson of history was at forcible partitions had resulted in aster, and was signed by Pastor emoeller; Bishop Theophil Wurm of rttemberg, president of the Coun- of the Evangelical Church in Ger- ny; Lutheran Bishop Otto Dibelius Berlin; the Rev. Paul Schmidt and e Rev. Hugo Hartnack for the Bap- ts; Bishop Sommer for the Metho- sts; and the Rev. Ernest Pieper for e Evangelical United Brethren.

"Smuggling and bootlegging," the onouncement said, "are the deplora- e results" of forcible partition of rmany.

"The respect for law is undermined d all exertions to raise the moral standards of the people yield no result," it continued. "Even now the moral level of our German population is sinking more and more owing to the unnatural pressure to which it is subjected. A final division of Germany would frustrate every endeavor to regain honesty and truthfulness.

"There cannot be peace as long as nations are living under circumstances which they cannot regard as just and healthy or even tolerable. No nation on earth will ever be pacified, as long as an arbitrary barrier is drawn through its midst by a dictate of foreign powers.

"The mother desires to be united with her son, the father with his daughter in the other part of their home country. A nation speaking the same



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"A real peace can only be achieved by restoring the natural conditions of life in the center of Europe. The east cannot live without the west, nor can the west without the east, not even economically. For the sake of peace and the moral rebirth of our nation we pray that the natural and historic fellowship of our people may be maintained undivided."

Asks Anti-Religious Instruction Be Barred from Schools

Washington, D.C.—Use of public school buildings "for purposes of anti-religious instruction" should be regarded as "just as unconstitutional" as their use for religious purposes, according to the Rev. Dr. Gould Wickey here.

Dr. Wickey, who is executive secretary of the United Lutheran Church's Board of Education, declared that the opinion handed down by the Supreme Court banning religious classes in public schools "ought to compel the atheistic and anti-religious people to refrain from all comment and discussion of an anti-religious type in public school buildings."

While the action taken by the court was "to be expected and is no surprise," Dr. Wickey said, "it does appear to be inconsistent with the judgment of the same court concerning the use of public money for transportation and books for pupils attending religious schools."

"This opinion," he added, "would bring forcefully to all church groups the absolute and imperative necessity of carrying out an effective program of religious education, supported wholly by their own funds."

Sees Chaplains Corps Unconstitutional

Louisville, Ky.—The Record, official newspaper of the Roman Catholic archdiocese of Louisville, declared here that the Army and Navy chaplains corps are unconstitutional.

"We submit," the paper said, "in all seriousness, that, on the basis of the concept of the 'separation of Church and State' adopted and promulgated by the Supreme Court at its recent decision on the Champaign, Ill., 'released-time' program of religious education, the existence of an Army and Navy chaplains corps is clearly unconstitutional.

"If it can be stated flatly that to use tax-supported public-school buildings for the dissemination of religious doctrines is unconstitutional, how can it be constitutional to use tax money to erect chapel buildings destined exclusively for religious services?"

The Record declared "there must be something very wrong with the principles as enunciated and explained by the court" in the Champaign case.

It asked for an explanation from "religious groups who so vigorously proclaim their devotion to what they like to call an absolute and unqualified separation of Church and State, but at the same time see no objection to their ministers being paid salaries as chaplains in the armed forces, and giving religious instruction in chapels built by public taxation."

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jellbu Says Only hurch Can Give Vorld Hope

New York—If the first assembly of e World Council of Churches fulfills e hopes of American-born Bishop ne Fjellbu of Norway it will ac-mplish two things at the sessions heduled in Amsterdam, the Nether-ds, August 22 to September 4.

Interviewed by Religious News Serv- a few hours before he sailed on the avangerfjord for Norway after a o-months visit in the United States der the auspices of the American mmittee for the World Council of urches, Bishop Fjellbu said:

"I trust that a real message will erge from the assembly of the rld Council at Amsterdam to show e world that the Church today is a ing factor which has the only mes-ge that can give the world hope and ture.

"And I trust, too," he added, "that e assembly will show the world that e Church is an independent spiritual tor obeying its own laws from God d that those laws are absolute and ernal and not for compromising with e world."

Bishop Fjellbu expressed deep ap-eciation for the warm reception ac-rded him in his speeches and travels roughout the country, which included visit to his birthplace in Decorah, Ia., d to the church in North Dakota here he was baptized.

He said that most of the church con-egations he addressed had a greater owledge of the World Council and purpose than he has found among e people in Norway, but that many till don't know much about the uncil."

"Developments in the world situa-on during the weeks of my stay in merica," Bishop Fjellbu observed, nade the subject of the World Council ore interesting and more important the man in the street. Under such rcumstances, it is easy to stir up peo-e to the necessity for a united front ainst those forces which violate eter-l values. A common moral reaction sins of the world is a very neces-ry thing."

Noting that he had also met those ho are opposed to any kind of collab-ation with other church groups, the orwegian churchman said he told em that "this ecumenicity does not ean we must in any way eliminate ur confessional divergences."

"We Lutherans, for example," he id, "must act as Lutherans and be ithful to our Lutheran traditions, nd as good Lutherans we must give ur part to the Christian Church."

Asked for his most vivid impression of this country, Bishop Fjellbu replied that he "had the feeling that the youth of America is the best part of the American people."

"My nicest experience here has been my contact with American youth," he said. "I have met thousands of students at your schools. Many of the young men were in the war for years, some were in concentration camps. As a man from an occupied country, I had the impression we were on the same wave length, that these boys and girls were like the youth of Norway."

To emphasize his point, Bishop Fjellbu related an incident which occurred during the war years. He and his family spent a year and a half in exile on an island in the far north of Norway. Then in October of 1944 the Gestapo came to put the church leader in a concentration camp, but the family escaped to a neutral country. There his son saw a group of young people singing and dancing. "Father," he said, "their faces don't tell anything." To which the bishop replied, "That is the price of their neutrality."

"But here in America," Bishop Fjellbu said, "the faces of your young people tell something. In your youth you have your most worth-while asset if they can be given the Christian message in the right way."

Commenting briefly on the world situation, the Norwegian churchman

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declared that "the universal problem today is on the one side a collectivism which has a sense of community but violates the rights of the personality, and on the other side, an individualism which can be more or less egoism with too little responsibility for the community."

"There the Church must bring its message from Christ as to the worth of the human personality and the rights of the individual," he said, "and must emphasize that we are not living for ourselves but that all the gifts of God and the grace of God present an obligation to make a better community and a better life for the brethren."

Lutheran Hour to be Broadcast In West Indies, Africa

New York—The Lutheran Hour radio program announced here that it will soon be heard over five additional stations in Martinique, Madagascar and Ethiopia.

These additions will bring to forty-six the countries and territories outside the U.S. which hear the Lutheran Hour, broadcast every Sunday.

German Church Representatives Named to Amsterdam Assembly

GENEVA—Because of the "present confused situation" in Germany, the local churches in that country have been grouped together and assigned twenty places at the first assembly of the World Council of Churches in Amsterdam, Holland, next summer, it was announced here by Dr. Herbert Newell, associate general secretary of the Council.

This includes all the Lutheran, Reformed and Union Churches in Germany, but does not include the Old Catholic Church in Germany or the Mennonite Church.

In mentioning the "confused situation" in Germany, Dr. Newell was referring to the fact that the status of the Evangelical Church in Germany, known as EKID, has not been cleared up. Since its organization in the fall of 1945, some quarters have claimed that EKID is only a federation of the Lutheran, Reformed and Union Churches, while others have maintained that it should be recognized as a Church.

Selection of the German delegates has been made by the Council of the Evangelical Church in Germany, and will include six members of the Council as delegates and two as alternates. The delegation will consist of five church leaders, five advisers, four representatives of church administration, and six laymen.

The church leaders chosen to attend the sessions at Amsterdam are Bishop Theophil Wurm of Stuttgart, Bishop F. Otto Dibelius of Berlin, Bishop Hanns Lilje of Hannover, Dr. Martin Niemoeller of Frankfort, and Pastor Niesel of Dornap, all members of EKID's Council.

Alternates to this group are Dr. Hans Asmussen of Schwab-Gmund and Bishop Hans Meiser of Munich, both on EKID's Council; Dr. Otto Fricke of Frankfurt, a Prof. Albertz of Berlin, and Dr. Karl Hartenstein of Stuttgart.

Delegates who will be advisers are Pastor Wilhelm Menn of Frankfurt, Prof. Edmund Schlinck of Heidelberg, Prof. Smend of Gottingen, who is a member of the Council of EKID; Prof. Erik Wolf of Freiburg, and Prof. Ernst Wolf of Gottingen. Their alternates will be Dr. Hans Schoenfeld of Frankfurt, former staff member of the World Council; Dr. George Merz of Heilsbronn, Prof. Iwand of Gottingen, Bishop Staehlin of Oldenburg, and Prof. Ernst D. Sommerlath of Leipzig.

Church administration will be represented by Dr. W. Freytag of Hamburg, Dr. Hermann Ehlers of Oldsburg, Dr. Wilhelm Eichhorn of Munich, and Dr. Walter Zimmerman of Berlin. Three alternates have been named for

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s Niemoeller's Criticism of azification Misrepresented

EW YORK—Pastor Martin Nie-eller's criticism of denazification thods in the U. S. zone of Germany s misrepresented in press reports, ording to Dr. Henry Smith Leiper, cutive secretary of the American mmittee for the World Council of urches who based his statement on ormation from authoritative sources Germany.

Dr. Leiper stressed that it was unfair focus attention on Niemoeller's per-nal activity in the denazification uation.

"The declaration around which this pute centers was not made by Nie-beller alone;" Dr. Leiper said, "it s a declaration by the accredited aders of the Church of Hesse-Nassau which he was president."

Dr. Leiper pointed out that the de-zification stand taken by the Nie-beller group of churchmen could be ralleled by the utterance of a score other church groups and leaders ho for the last two years have re-eatedly protested to the occupying wers against denazification methods. e mentioned especially the continued iticisms made to occupation authori-es by Bishop Hans Lilje of Hanover, d Bishop Hans Meiser of Bavaria.

"Furthermore," Dr. Leiper added, here is no doubt that many respon-ble officers of Military Government, s well as numerous competent observ-rs of the German situation, have ex-ressed deep dissatisfaction with the buses to which denazification is liable nd the demoralization caused by the lowness of its execution."

Declaring that Niemoeller always pproved, and still approves, the prin-iple of denazification, Dr. Leiper sserted:

"The need for denazification was mplicitly recognized in the Church's leclaration concerning German guilt, nade in Stuttgart in October 1945. But Niemoeller, in common with other Church leaders, believes that the methods used in carrying out denazi-fication are calculated to thwart the Church's purpose of producing a gen-uine sense of responsibility for what happened in Germany under the Nazis."

Dr. Leiper said he received the fol-owing comment from an authoritative church leader from an Allied country who was studying the reconstruction program in Germany:

"It is not true to say that Niemoeller advocates disobedience of existing laws. He has only instructed his clergy to refrain from appearing voluntarily as witnesses for the prosecution in denazification trials. I can see no sign here that he is, as some reports aver, displaying himself as a nationalist. Rather, after a lengthy period of restraint, he is making a gesture against the corruption of a procedure which ought to have been finished long ago, and which is now defeating its own original purposes."

Mission Schools Close As Palestine Violence Increases

Jerusalem—With Arab-Jewish conflicts increasing on every side, Christian religious activities in the Holy Land are being severely hampered by outbreaks of violence or the threat of violence.

Most mission schools have been closed because students do not come to classes. Parents are fearful of permitting their children to venture out-of-doors.

Many church institutions have offered refuge to victims of snipers, bombs and ambushes. The Newman School of Missions gave shelter to the victims of several recent bombings. Among those assisted in this way was Rabbi Kurt Wilhelm, leader of the Jerusalem Progressive Synagogue.

Growing violence has also made impossible the holding of Jewish funerals at the historic Mount of Olives. Meanwhile, the chief rabbis have sanctioned the opening of a provisional burial ground in the Sanhedrin quarter, where 50 bomb victims have already been interred.

Three Swedish Lutheran mission workers left here as a result of the growing Arab-Jewish conflict after receiving evacuation instructions from Sweden.

They were: Pastor Harold Sahlin and Miss Greta Andren, of the Jerusalem Swedish Lutheran Mission; and Miss Signe Ekblad, principal of the Jerusalem Swedish School, who was an educational mission worker here for several decades.

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Laymen to Rule Norwegian Church in Reorganization Plan

Oslo—Far-reaching changes in the internal administration of the Norwegian State Lutheran Church are recommended in the report of a special governmental commission set up in November, 1945, under the chairmanship of Bishop Eivind Berggrav, Primate of the Church. The commission's report has now been made public and is expected to form the basis of a new law to be passed by parliament and made effective next year.

One of its most important recommendations concerns the establishment of a Church Council, to consist of 25 members, the majority of whom will be laymen. The Council will include nine clergymen and two theological professors, but only three of Norway's eight Lutheran bishops will have seats.

The Council will meet once a year and will be the supreme body of the Norwegian Church in all spiritual and internal matters. It will have the right to be heard by the king in all disputes involving ritual questions, and will be consulted before any laws are introduced in parliament affecting the spiritual life of the Church.

Meanwhile, the so-called bishop-district councils, advisory groups set up in 1933, will be known hereafter as dean-capitals and given an executive character. Each will have seven members—the bishop, two ministers, and four laymen. Once every four years all the dean-capitals will come together with the Church Council to discuss the work and task of the Church.

According to church leaders here, the proposed new law will climax "more than a hundred years' struggle for church reforms," and will mark the beginning of greater and more active participation by laymen in the Church's work.

"As a matter of fact," one spokesman declared, "the coming top organization of the Norwegian Church may be characterized as the achievement of the lay people. This democratic development is bound to create more interest in the Church, and will mark the disappearance of old tensions between the clergy and the laity."

In its report, the special commission urged that "so long as the present conditions between Church and State exist in Norway, and in response to parliamentary practice in this country, the king should continue to be the supreme executive of the Church."

WORLD COUNCIL OF CHURCHES

The council then is strictly a council of churches. It is no more a church than the United Nations is a nation. It is created by the churches to do for them work that they wish to do together. But therein—in the wish to act together and to grow in common action—are revealed the immense possibilities of the council in its service to the churches.

The World Council is to be the means whereby the churches may help one another to find at ever deeper levels their unity in Jesus Christ, their commonly acknowledged Lord, and to bear more effective witness before the world to the redemptive righteousness and love of God. Therein lie its deepest significance and its highest possibilities. No longer are the churches which compose it content to live their own lives and think their own theology in isolation from one another. Of course, they never have, entirely. But never before have the separated Christian traditions deliberately sought and created a means whereby this membership one of another shall be continuously and consciously expressed.

—Archbishop of Canterbury.

Missouri Synod Plans Christian Youth Call

Chicago—Sunday, May 23, will be observed throughout the Missouri Lutheran Synod as Christian Youth Call, it was announced here by Dr. J. W. Behnken, Synod president.

In his announcement, Dr. Behnken declared that "the critical days in which we live make it more urgently necessary to put forth every effort to keep youth with the Church."

Purpose of the observance is to urge

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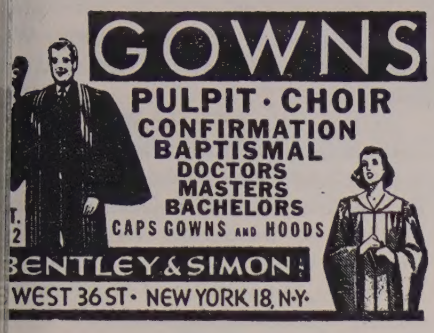

ngregations to give "prayerful at-ntion to youth work within the home rish and throughout the Church." Offerings made on May 23 will be ed to develop Christian Growth nferences, which are designed to ake every area of the Church aware the need for consecrated youth ac-vity.

Berdyaev, Famed Orthodox Religious Philosopher, Dies in Paris

New York—Nikolai Alexandrovitch erdyaev, regarded as one of the great-st religious philosophers of the cen-ury, has died in Paris at the age of 4, according to word received here.

Once described by the late Dr. Wil-am Temple, Archbishop of Canter-ury, as "one of the most important eligious authors of the time," Berd-aev had been since 1923 editor-in-hief of the YMCA Russian press in Paris, as well as editor of Putj (The Way), a publication devoted to articles n Russian religious philosophy.

Although a devout member of the Russian Orthodox Church and strong-y reflecting the Oriental viewpoint in his writings, Berdyaev enjoyed a con-siderable reputation among Protestant nd Roman Catholic theologians and scholars.

Known as an outstanding opponent of Marxist atheism, one of Berdyaev's most famous works was his "The Fate of Man in the Modern World," pub-lished in London in 1935, in which he stressed the theme of "man's freedom and man's calling to creativeness."

Berdyaev constantly reiterated that the destiny of man at the present time is to recognize that his calling under God is not just for individual salva-tion, but to work with God for a con-tinuation of creation. Creation is still in the hands of God, he affirmed, but God required the participation of man for the realization of human and cos-mic destiny.

Berdyaev remained consistently loy-al to the Patriarchal Church in Rus-sia, but in his youth he held Marxist views and made such outspoken de-mands for reform in the Church that he ran afoul of the Czarist regime.

Born in Kiev in 1874, Berdyaev at the age of 25 was exiled from his na-tive city to the north of Russia for criticizing the Holy Synod of the Rus-sian Church as "a political body at the mercy of the civil power." He was again threatened with banishment in the early part of 1917 for voicing simi-lar criticisms.

After the Revolution, Berdyaev was appointed to the chair of philosophy in Moscow University, but his demands for academic and religious freedom caused him to be imprisoned twice and later, in 1922, to be exiled by the Communists from the country as "an upholder of religion."

Going to Berlin, Berdyaev became editor-in-chief of the YMCA Russian Press which at that time had its head-quarters in the German capital. The organization was moved to Paris in the following year and Berdyaev went with it. While in Berlin he had es-tablished the Academy of Religious Philosophy, and on reaching Paris he again organized the group which was to remain in existence until the out-break of the war.

During the war, Berdyaev, despite failing health and lack of adequate food, continued to write books and give lectures. Many of his books have been translated into French and many into English, German, and other lan-guages. Both before and during the war, his office was visited by scores of American and European churchmen. After the war he made lecture tours in Switzerland and England, and last year was awarded an honorary doc-torate of theology by Oxford Uni-versity.

Besides his wide following among Orthodox believers in Paris, Berdyaev was on cordial terms with outstanding Catholic and Protestant philosophers living in Paris. He was an intimate friend of Dr. Jacques Maritain, one of the world's leading Catholic philoso-phers, who is now French Ambassador at the Vatican. Berdyaev's wife died in 1939. They had no children.

Berdyaev was a supporter of the ecumenical (world church cooperation) movement, and was frequently visited by leaders of the World Council of Churches, which is due to hold its first assembly at Amsterdam next August. He was one of the first lecturers at the Ecumenical Institute opened a few years ago by the World Council at Bossey, Switzerland.

Berdyaev's early writings were pub-lished in Russia, but his later works appeared in London, Paris and New York. It is noteworthy that many books on the Russian philosopher himself have been published by both Protes-tant and Roman Catholic firms. Catho-lics especially regarded him as an extremely honest exponent of Eastern Christianity and considered his books invaluable in the study of problems involved in seeking understanding with the Orthodox churches.

Berdyaev's latest book has not yet been published. It is his "Autobiog-raphy," which is scheduled for release shortly by the YMCA Russian Press.

Food Most Urgent Need Of Germans, Says Gerstenmaier

New York—Food is the "most im-mediate and urgent need" in Germany today and will be for the next few months, it was stated here by Dr. Eugen Gerstenmaier, director of Hilfs-werk, the relief agency of the Evan-gelical Church in Germany.

Dr. Gerstenmaier, who was a mili-tant anti-Nazi from the beginning of Hitler's rise to power and who was active in several abortive plots to kill Hitler, arrived for his first visit to America under the joint auspices of the Emergency Planning Council of the Lutheran Missouri Synod and the National Lutheran Council.

"The first problem for us, until the harvest in July or August," he said, "is food. If we have a good harvest, then the greater part of the gifts and funds received by Hilfswerk can be devoted to church reconstruction. But now, as it has been for over two years, our big problem is material relief."

Dr. Gerstenmaier added that his hope for alleviation of the critical situation in Germany was also based on plans of the American Military Government to increase food supplies after May 1. This, coupled with a good harvest, he said, should reduce the demands on the churches.

Told that some travelers had re-turned to America and claimed that they saw no signs of hunger in Ger-many, Dr. Gerstenmaier observed that he was often asked to comment on such reports when he visited countries outside Germany.

"You don't see any starvation from a train window in crossing Germany," he said. "People are not starving on the streets. But look at the figures for tuberculosis. They're terrible. Es-pecially among the children."

Dr. Gerstenmaier said that Hilfswerk, which was formed soon after the re-organization of the Evangelical Church in Germany in the fall of 1945, has 100,000 workers, most of them volun-teers and laymen, who distribute re-lief in all four zones of Germany.

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He estimated that more than 100 million pounds of supplies, including food, clothing, medicines and other materials, have been received from abroad, mainly from America. In addition, he said, the German people have contributed 100 million marks, 70 million of which have been used for general relief and 30 million for church reconstruction.

"You ask my reasons for coming to America," Dr. Gerstenmaier said. "I have three. First, I wish to thank the American people, especially the American Protestant Churches, for the tremendous help given us in the last three years.

"Second, I want to learn and to understand American life, including American church life, because I feel that a real good understanding of this life for us in Germany is vitally important for the whole reconstruction in Germany.

"And third, I want to see with my own eyes the powerful liberty of your country."

Dr. Gerstenmaier described the European Recovery Program as a "constructive method" of combatting Communism abroad.

"There are only two ways," he added. "Constructively, by positive action, or destructively, by war."

Asked for his views on the Cooperative Fellowship of Christian Churches in Germany, which was organized March 10, Dr. Gerstenmaier replied that "it is to early to comment on its place in the church life of Germany."

"For the present," he said, "its chief purpose is to promote ecumenical good will and fellowship. In ten years, perhaps, it may develop into something more significant. But that is for the future to decide."

Dr. Gerstenmaier had his first taste of prison in 1934 for political activity as a student. For the next ten years he was closely allied with fellow Christians in the struggle of the Church against the encroachment of the State. He was also a member of the group that plotted to kill Hitler.

Dr. Gerstenmaier said that at least three "absolutely serious attempts" were made on Hitler's life before the attempt of July 20, 1944, when the bomb set for that purpose wrecked a Munich hall. All the efforts failed for one reason or another.

The German churchman was arrested immediately for complicity in the plot. Those who were taken with him were executed on the spot. When it was known that Gerstenmaier was an ordained minister of the Lutheran Church he was held by the Nazis as a witness in trials against the Church which they planned to hold after the war.

After this, Gerstenmaier was transferred to a concentration camp at Bayreuth, where he suffered considerable ill-treatment. On April 14, 1945, when the American forces came in, a representative of the International Red Cross saw what was apparently his lifeless body lying in the yard.

Discovering that he was still alive, the Red Cross worker asked permission of the military authorities to remove him to Switzerland. There he recovered, made contact with friends and began to put into effect the schemes about which he and his now dead comrades had so often talked. In this way the German Hilfswerk was born, with Gerstenmaier as the guiding spirit.

Bishop Hanns Lilje Of Hanover, Germany, To Make Broadcast

Bishop Hanns Lilje of the Evangelical Lutheran Church of Hanover, Germany, a militant anti-Nazi during World War II, who was imprisoned many times because of his opposition to the Hitler regime, will speak on CBS "Church of the Air" Sunday, May 23 (CBS, 10:30-11:00 AM, EDST. From Philadelphia).

Bishop Lilje arrived in this country last week for a ten-week tour of speaking engagements in behalf of the Lutheran World Action appeal for funds for church relief and construction work abroad. The appeal is under auspices of the eight church bodies participating in the National Lutheran Council. His trip to America is sponsored by the United States National Committee for the Lutheran World Federation. His talk on "Church of the Air" will be the first radio broadcast of his visit.

Dr. Lilje was elected bishop April 17, 1947. Prior to that he served as "youth pastor" of the Hanoverian Church and for ten years was secretary of the German Christian Students' World Union. From 1937 to 1946 he was general secretary of the Lutheran World Federation, and as a member of its executive committee he visited the United States in 1936. He was chairman of the German Study Commission which compiled a report on "The Lutheran Church Facing the Problems in a Troubled World," for preesntation at the assembly of the Lutheran World Federation at Lund, Sweden, last summer.

At the end of World War II, Bishop Lilje was made a member of the executive committee of the newly-created Evangelical Church of Germany, a federation of Lutheran, Reformed and Prussian Union churches. He was also named to the faculty of the new Ecumenical Institute established by the World Council of Churches.

Bishop Lilje will receive an honorary degree (LL.D.) from Muhlenberg College at Allentown, Pa., on June 7. He is scheduled to speak at the bicentennial observance of the Pennsylvania Ministerium of the United Lutheran Church at Philadelphia, May 24-30; the centennial convention of the Augustana Synod at Rock Island, Ill., June 10; the annual convention of the Lutheran Free Church at Willmar, Minn., June 11, and the biennial convention of the Evangelical Lutheran Church at Minneapolis, Minn., June 12-13.

American Lutheran Conference Executive Committee

The executive committee of the Conference met in Chicago March 10. The date for the biennial convention of the Conference, which will be held in Faith Lutheran Church, East Jefferson and Philip Streets, Detroit, was set for Nov. 10-12, with the preliminary committee meeting on Nov. 9.

President Lawrence M. Stavig raised the question whether the time has come to look toward and move toward a closer union of the constituent bodies of the Conference. The group resolved to encourage the program committee for the coming convention to center the program on the matter of Lutheran unity. It was suggested that representatives of Lutheran bodies outside the Conference be invited to present their views on the subject.

Another hopeful development along the line of closer Lutheran cooperation came out in the report to the executive committee of the Commission on Parish Education. This Commission reported a proposed meeting on May 12 of parish education directors and publishing house managers of all Synods, including those of the American Lutheran Conference, the United Lutheran Church, and the Synodical Conference. One of the projects of the Parish Education Committee is the publication of a joint Sunday school paper.

The executive committee also referred to this Commission the recent Supreme Court decision in the Champaign case. It will study the decision and report its findings to the convention in November.